

SLAVICA HELSINGIENSIA

44

FIRST NAME CHOICES
IN ZAGREB AND SOFIA

Johanna Virkkula

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Summary

This study explores reasons for first name choice for children using a survey carried out in two places: Zagreb, the capital of Croatia, and Sofia, the capital of Bulgaria. The outcomes of the analysis are twofold: reasons for name choice in the two communities are explored, and the application of survey methods to studies of name choice is discussed. The theoretical framework of the study is socio-onomastic, or more precisely socio-anthropomastic, and the work explores boundaries of social intuition. It is argued that parents' social intuition – based on rules and norms for name choice in their communities that they may not even be consciously aware of – guides them in choices related to namegiving.

A survey instrument was used to collect data on naming choices and the data were analysed using both qualitative and quantitative methods. The study explored in detail five themes affecting reasons for name choice. These themes were: tradition and family, international names, aesthetic values and positive meanings, current names and special names. The process of naming is discussed in detail, as are the effects of the parents' education and the child's sex on name choice. The Zagreb and Sofia data show significant differences and similarities in these themes and dimensions.

The study shows that the differences between the Zagreb and the Sofia data sets are always larger than differences based on more expected demographic factors such as the children's sex or birth order or the parents' educational level. These differences are supported by the literature on name choice showing Zagreb and Sofia are substantially different environments in which to name a child.

With respect to the reasons for name choice in the data, respondents in both data sets indicated they were most concerned with choosing a name they thought was beautiful. After the beauty of the name, the most frequently mentioned reasons for name choice identified by Zagreb respondents were the meaning of the name, strategies related to national and international positioning, and traditionality of the name. The most frequently cited reasons in the Sofia data set were commemoration of relatives, the meaning of the name, whether the name was hereditary, and similarity of the name to other names in the family.

The national and international strategies indicated by the Zagreb respondents are closely related to the recent history of Croatia. The traditional naming patterns referenced by the Sofia respondents – commemoration, hereditary names, names similar in the family – are

reproduced through compromise naming and letter-naming. The lack of international naming patterns in Sofia could be connected to the use of the Cyrillic alphabet in Bulgarian and the use of transliteration: The Sofia data has no mentions of internationally difficult names or letters, while Zagreb respondents are concerned with avoiding graphs and phonemes that make Croatian words less portable to other languages.

The meaning of a name in the respondents' answers is not only the etymological or semantic meaning of the name; equally often it is the the associations the parents have, whether those are with a saint, a grandparent, or a narrative that led them to choose it.

With all these results in mind, some considerations for further surveys and directions for future research are indicated.

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Kirkkonummi, August 24th 2014

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I. Introduction

Little in this world is permanent and reliable; our choices are regularly subject to revision. However, we choose names for our children that we think will stay with them for all time. Most Europeans do not expect people to change their first names during their lifetimes. The present study examines name choice for newborn children in Croatia and Bulgaria and, consequently, it is a study of the relationship between a specific point in time and a permanent choice.

The 1990s in Croatia and Bulgaria were a time of intensive change. Political changes, economic shifts, nationalism and war altered significant aspects of life in these two countries. Globalization and information technology also changed the way the world works. Both Croatia and Bulgaria experienced an exodus of young, skilled and trained professionals. These matters significantly affected how Croatians and Bulgarians in the 1990s perceived their future.

Elements that are perceived to be permanent have a special significance in times of upheaval. As in most of Europe, a first name is permanent in Croatia and Bulgaria; names are not changed without due consideration, if at all. In this context, the choice of a first name for a child is a revealing object of study, because it represents a point at which parents' culture, society and parents' individual preferences meet and negotiate with their (often unconscious) expectations, hopes and fears for the future of their children – and themselves.

I.1 Theoretical framework

Onomastics includes a wide range of studies on a commonplace subject: names, that is nouns that are not classifying appellatives but identifying proper names (*nomina propria*). Within the framework of socio-onomastics, which is the study of onomastics with a sociolinguistic perspective, much has happened in the last few decades; the number of publications within sociolinguistic place name studies, called socio-toponomastics, and sociolinguistic study of personal names, called socio-anthroponomastics, is steadily growing.

The socio-anthroponomastic literature begins with Rossi's (1965) groundbreaking article on name choice in suburban middle-class families in Chicago. This area has evolved to become the main field where personal

names and the naming of people are studied with a focus on why particular names are chosen, whether there are differences in social backgrounds of parents choosing particular names and what those differences might be. Thus socio-onomastics uncovers phenomena familiar to most of us, describes them and explains them in a social context.

The theoretical framework of this study is socio-onomastic and it continues along lines laid out by Kiviniemi (1982, 1993, 2006), Lieberman (1992, 2000) and Gerhards (2003). In Croatia, Šimunović (1997) and Frančić (1997, 2002a, 2002b) have contributed to this discipline, as have Kalkanova (Калканова 1996) and Angelova-Atanasova (Ангелова-Атанасова 1997, 2001) in Bulgaria.

Kiviniemi (1993, 10) discusses what he calls ‘social intuition’ (*sosiaalinen vaisto*¹) as a factor that directs our name choices; he compares these choices to how our social intuition influences our choice of home furnishings or our choice of clothing. To extend this metaphor, we have a common perception of what kind of clothes are acceptable or desirable for certain situations, yet within this common understanding there is still a vast variety of possible choices. In the same way we have a common understanding of what a name is, yet within this common understanding there are many different possible solutions in an individual naming situation. Some of these choices might be unorthodox; most of those found are, however, traditional and in line with common perceptions of a good name. Lieberman (2000) advances a similar idea under the rubric of ‘social taste’; his definition is discussed in section II.3.

So, according to Kiviniemi and Lieberman, names are chosen to fit a certain social context. This social context and its effects are studied here, with particular focus on how individuals relate to their social setting and choose to express their relationship to the society surrounding them, their peer groups, family and friends, when choosing a first name for a newborn child.

In the Slavonic onomastic tradition, Superanskaja (Суперанская 1964, 19) touches on the same subject; she writes that there are ‘extralinguistic reasons’ – including social, political, economic and psychological reasons – which influence public opinion, common taste and therefore which names continue or cease to be actively used. Kalkanova is more specific and

¹ *vaisto* is often translated as ‘instinct’; however, I feel the word ‘intuition’ best captures what Kiviniemi has in mind.

identifies three major influences on naming: cultural traditions, ideological reasons and religious beliefs (Калканова 1996, 12). Thus in her view extralinguistic influences on naming result in names preserving the ‘spirit of the age’ (*духа на епохата*) when the name was given or created (Калканова 1996, 15).

In terms of its relation to earlier studies in onomastics, this is the first published study to systematically apply this kind of methodology to naming in Croatia. Works by Šimunović and Frančić follow similar lines of inquiry, but they did not collect survey data and are less detailed in their investigation of social context. Kalkanova’s study of naming in Sofia (Калканова 1996) takes a socio-onomastic approach, as noted, but its goals focus mainly on frequencies of names chosen, although she also reports on the reasons given for choosing a name. The present study compares naming in the Croatian and Bulgarian capitals and it should be noted that there are currently few thorough comparative studies available.

I.2 Aims and summary of the study

The aim of this study is to explore the operation of social intuition in choosing a first name for a child in Zagreb and Sofia. Social intuition is here understood to include what the parents choosing the name view as significant in naming, which social factors influence naming choices and how differences in these social factors are reflected in the eventual name. Social intuition is, however, a vast object of study even in this limited context and thus the empirical findings of this study can only sketch the outlines of this complex subject. The method of investigation involves two parallel surveys and thus the products of the study are twofold: on the one hand, a comparison of the workings of social intuition through the two sets of data; and on the other, an investigation of the survey as a method of studying social intuition.

Choosing to study two settings and not one naturally allows comparison. Zagreb and Sofia form an appropriate comparative pair as capitals of their respective countries with systematic similarities and differences. Both have the geopolitical experience of being on the border of Europe. Their focal confessions, a factor which very much influences naming patterns, are Christian – however Catholic in Croatia, Orthodox in Bulgaria. Their histories are parallel through a common socialist past but do not overlap. Both experienced a difficult economic and political transition in the 1990s.

Their levels of literacy and education are similar, as well as their attitudes towards the idea of Europe. Social intuition has not been studied previously using survey methodology in Croatia, nor has it been studied so thoroughly in Bulgaria.

Defining social intuition

The term social intuition needs further definition in order to be useful for study. For purposes of this study, social intuition includes everything parents choosing names may intuitively think or feel is significant in naming. These factors include family background, age, education, sex of the child named, perceptions of gender roles within society and parents' reactions to these. Also significant are the groups the parents belong to individually, jointly and with their families. Social intuition includes how parents and their families aim to present themselves in their communities, as well as a wide range of other dimensions of social life. In his comparisons of social intuition in naming to choice of dress or furnishings, Kiviniemi defines it as awareness of what is in fashion and thus characteristic of a social group at a certain time (Kiviniemi 1993, 10; Kiviniemi 2006, 69).

Not all of these dimensions of social intuition can, of course, be explored through survey methodology. This study concentrates on a small selection of social circumstances, such as the education of the parents and sex of the child, and their relationship to name choice. Recognising that parents most often have and express multiple reasons for choosing a specific name for their child – as described by numerous onomasticians, for instance Dunkling (1977, 256) – adds to the complexity of the results. A significant factor here, also, is that two different social settings are studied. The basic hypothesis is that the survey as a means for investigating social intuition – although limited to reasons for name choice – will give insight into significant similarities and differences between the two societies and these similarities and differences will mirror the ones described in literature on name choice.

Further circumscribing the findings on social intuition, the reasons for name choice that are the object of study rely heavily on the respondents' answers to a questionnaire. Their answers mirror the social intuition of the communities studied, but also reflect how these respondents understand and verbalise their own inner feelings and how they want to present what is suitable in their community, in other words, their social intuition about social intuition. As Kiviniemi (2006, 128) says, one aspect of the concept of

social intuition is that parents may not be able to fully verbalise why they chose a specific name for their child, as feelings, enchantment and coincidence are more visceral than practical matters. This is also recognised by Gerhards (2003, 182), who reports a discrepancy between the social regularity found in his study on name choice and the inability of surveyed parents to give specific reasons, or indeed any reasons why they had chosen a particular name for their child. Gerhards takes this as proof of how social circumstances affect everyday life without the subjects being consciously aware of it (Gerhards 2003, 183). There are many social processes that we only dimly recognise on a daily basis, or live happily without comprehending at all, but still we perform and reproduce these social processes in our own lives.

The surveys

Two surveys using self-administered questionnaires were conducted: one in Zagreb in 2001 and one in Sofia in 2002. In both cities, a municipal kindergarten distributed and collected the questionnaires. Staff at the kindergartens also completed the forms. In Zagreb, 261 questionnaires were returned, and in Sofia 361 were returned. The majority (75%) of the children concerned were born between 1994 and 2001 and were thus of kindergarten age during the survey.

Choosing kindergartens as a gathering point had one specific implication for the material: the point in time when the parents completed the questionnaires was some years after the actual choosing of the name. This study is, thus, not of the real motives of naming in the 1990s, but of the reasons that were recalled or could be adduced in 2001–2002 for name choice in the 1990s. It must be stressed that the respondents presented their memories of the naming of their child in the way that they chose. Thus this study is of self-reports of the memories of reasons for naming a child – which does not make it a less interesting object of study.

The respondents were told that this study was conducted by someone outside their community. This prompted some respondents to word their answers to a stranger to their community:

ДЕТЕТО Е ВНУЧКА. ТРАДИЦИОННО Е ЗА НАШИЯ НАРОД ДА СЕ КРЪЩАВА НА БАБА И ДЯДО. БАБАТА Е ДОБЪР ЧОВЕК И СЕ РАДВА НА ТОВА. ИМЕТО Е КРАСИВО И СЪС ЗНАЧЕНИЕ, КОЕТО ХАРЕСАХМЕ. The child is a granddaughter. It's traditional for our people that children are named after the grandmother and grandfather. The

grandmother is a good person and was pleased. The name is beautiful and has a meaning we liked. (Response B7a S300)

Native researchers would probably have obtained less articulate verbalisations of traditions perceived to be national.

Process of choosing

Although name choice has been studied extensively especially in the last years, only a few studies (such as Aldrin 2010) have focused on how the name actually is chosen. Aldrin found that name choice in her data followed a common progression of phases and these are discussed in Chapter VI. In other studies most of the choice process is implicitly treated as unpredictable or – in the case of an individual choice – even random. On investigation, some of the randomness is interpretable as patterns of behaviour common to groups. However, some parents seem to have a ‘feel’ for specific names, which may be verbalised, for instance, when parents know that they do not want any of the diacritic letters *čćšđž* in the name because they have had their own names with these letters mispronounced or misunderstood. Or they may say they do not want the names of the grandparents, because they sound too old-fashioned. One apparent difference between families is that some parents consider naming to be a matter between themselves, while others want to include the rest of the family – siblings of the child, grandparents, collateral relatives – or friends in the process of choosing.

Most parents, however, can and do verbalise why their baby’s name is good when explaining to relatives and friends why it was chosen above others, what it means and who else (if anyone) in the family has borne it. This gives fertile ground for the current investigation.

Results

The first thing to note is that real differences were found between the two communities. The differences between the Zagreb data and the Sofia data are always larger than those for background categories such as the child’s sex or the parents’ educational level. The Zagreb-Sofia gaps mirror differences reported in the literature on naming traditions and name choice in these communities and can thus be regarded as real differences between the two communities in social intuitions in name choice and not as artifacts of experimental design.

However, common to both data sets is that the respondents have said they wanted to give beautiful names and this matter will be returned to at length.

In the Zagreb data the meaning of the name, national and international quality of the name and traditionality of the name are the most important naming reasons given, in that order. The national and international strategies used by the Zagreb respondents are closely related to the recent history of Croatia and will be discussed later in the study. Thus, these respondents' social intuition includes taking a stance about national or international names.

In the Sofia data commemoration of specific relatives, meaning of the name, transfer of hereditary names to a new generation and similarity to other names in the family are the most important naming reasons given, in that order. Traditional naming patterns involving family ties are widespread in Bulgaria because compromise choices and sharing of name letters are widely accepted. The lack of attention to international naming patterns may also be related to the use of the Cyrillic alphabet in Bulgarian; the Sofia parents did not mention internationally difficult names or letters (abundant in the Zagreb data). In the Sofia data, having an opinion about traditional naming patterns and their application in the respondent's family was a critical part of social intuition.

I.3 Note on translation and transliteration

The surveys in Zagreb and Sofia were carried out in Croatian and Bulgarian respectively. Croatian and Bulgarian are both Slavonic languages; however Croatian is written with Latin letters and Bulgarian with Cyrillic letters. All of the respondents' written answers were translated into English for this report and also given in the original language. In the English text the Bulgarian names are transliterated into Latin letters, using diacritics according to the standard system of scholarly transliteration. The equivalents are presented in Table I-1.

Bulgarian Cyrillic letters	Transliteration to latin letters
а	a
б	b
в	v
г	g
д	d
е	e
ж	ž
з	z
и	i
й	j
к	k
л	l
м	m
н	n

о	o
п	p
р	r
с	s
т	t
у	u
ф	f
х	h
ц	c
ч	č
ш	š
щ	št
ъ	ǎ
ь	j
ю	ju
я	ja

Table I-1. Transliteration equivalents for Bulgarian.

Where the literature referenced is written in Cyrillic, the Cyrillic name of the author appears in the citation parentheses; if it is used in the text, however, the name is transliterated according to the table above.

I.4 Note on respondent confidentiality

The letter addressed to the respondents of the survey promised them that their children and families would not be recognisable in reports on the survey. Four measures have been taken to ensure that the individuals cannot be recognised:

1. The kindergartens through which the data were obtained are not named anywhere in the text.
2. The surnames of the children and their parents are not reproduced anywhere in the text, although the questionnaire included this information.
3. First names unique in the data are reproduced only if the name is also found in name dictionaries, other name studies or other sources and is thus not unique to this person in the whole of Croatia or Bulgaria. (More details on this in chapter III.)

4. Sometimes data in the open-ended responses is anonymised and this is always indicated. For instance, the respondent might have signed an answer with her name, or referred to a sibling's questionnaire with the sibling's first name and surname. In these cases the name is removed and this is indicated in the text.

These measures should provide the respondents with due anonymity, while not detracting from the onomastic value of this study – especially since the frequencies of individual names are not as important to the analysis as how the respondents explain their reasoning around names.

I.5 Specific terms used in the study

In this text *personal name* is synonymous with anthroponym. Thus a personal name consists of a *first name* and a *surname* and in Bulgaria also a *patronym*, which in Bulgaria is a name based on the father's first name and a possessive ending. Problems connected with this name are discussed in Chapter II.

The term first name is here preferred to the frequent variants such as given name, forename, *Christian name*, which is here used for names within the Christian churches, as opposed to for instance Jewish or Muslim names and *baptismal name*, which here denotes the name given at Catholic baptism within the Zagreb data. The baptismal name may or may not coincide with the official first name, depending on the choices of the parents.

A *call name* is the first name a person is called by; this term is needed when somebody has several first names, for example *Kristijan Petar* in the Zagreb data, but is called by one of them, in this case *Kristijan*, in most everyday situations. When a person has two first names, such as *Kristijan Petar*, we could say that he has a *first and a second first name* and in his case the first first name is his call name.

A first name always refers to a name or a group of names used in legal conduct, whereas a *nickname* belongs to the unofficial domain. Nicknames in the present data sets are mostly *hypocoristica* or shortened forms of official names, but sometimes they are also other nicknames, such as the word for crumb or a nickname derived from the word for 'small' in Croatian or Bulgarian.

I.6 Organisation

This report is organised as follows: Chapter I is the *introduction*, giving a brief overview as well as notes on translation, transliteration, respondent confidentiality and terminology. Chapter II covers the essential *background*: The social settings of Zagreb and Sofia are described, together with their surrounding national discourse communities, and name laws in each country are discussed. The literature on naming is presented and similar relevant studies to date are reviewed. This aims to give context for respondents' social intuitions, including the regulations and traditions that guide their choice of name, as well as a more detailed theoretical framework for the study. Chapter III covers *materials and methods*, including techniques of data collection and methods of analysis.

Chapter IV analyses the *reasons for name choice* in these data sets through the themes that are hypothesized to be the main aspects of the social intuition at work in namegiving. The themes and the dimensions of variation in the data are then made more tangible through Chapter V on the *five most frequent names in each community*; this chapter is intended to illustrate both details and the larger framework and also showcases the diversity of social intuition in naming. Chapter VI is the *concluding discussion*, followed by the appendices.

The first three appendices contain the questionnaire in Croatian (Appendix I), Bulgarian (Appendix II) and English (Appendix III). Appendix IV contains the letter of introduction in Croatian, Bulgarian and its translation into English. Appendix V presents all the responses to closed-ended questions in table format. Appendix VI lists all the responses to open-ended questions. Appendix VII reproduces the name laws discussed in section II.2. Finally, Appendix VIII gives more details about the statistical procedures used.

Codes used in the study

The survey questions on name choice are referred to throughout this report using their numbers on the written form. The first set of questions about factors in name choice, eliciting numerical ratings, are numbered from A1 to A9. A second set of questions about motivation, also eliciting numerical ratings, are numbered from B1 to B10. Each of these is followed by an open-ended question, numbered B1a to B10a. The letter C refers to the third section, consisting only of open-ended questions.

Most often the questions are also referred to by descriptive labels, so the reader need not consult the questionnaire every time a question code comes up, for example, ‘unusual names (A1)’ or, in tables, simply ‘A1 unusual.’

Open-ended answers are always referred to by individual questionnaire numbers and complete responses can be found in Appendix VI in the original (Croatian or Bulgarian) and in English translation. An example is [B4a Z48], where B4a indicates the question number, Z means Zagreb and the response comes from questionnaire number 48. In Appendix VI the open answers are grouped by question number (B1a, then B2a and so on) and within each question answers from Zagreb and Sofia are grouped separately in order of questionnaire number.

In discussions of multiple answers to particular questions, the question number is mentioned together with the first occurrence or occurrences and then omitted to save space, for example [B5a Z1, Z43, Z243] and [S28]. This means all of these responses are given in Appendix VI under question B5a, in the Zagreb and Sofia sections respectively.

II. Background

Onomastics is the study of names; anthroponomastics is the study of personal names. Personal names are chosen by parents in a largely free setting, yet several studies, such as Gerhards (2003) and Lieberman (2000), have shown that there are both internal and external influences on name choice. Parents' choices of names for their children reflect social factors beyond their consciousness (Gerhards 2003, 182); external events and the historical moment influence naming (Lieberman 2000, 19).

In order to guide the reader not acquainted with Croatia and Bulgaria, this background chapter starts with an overview of events in these countries in the 1990s, followed by a description of the name laws in force at the time of the naming studied. After this, the relevant previous literature on naming is reviewed and onomastic studies with methodology similar to that of this study are described.

II.1 Zagreb and Sofia in the 1990s

The 1990s was a time of intensive change in the parts of Europe that used to be ruled by communist parties. In both Croatia and Bulgaria communism was abandoned, the economy deteriorated and significant population shifts took place. Public discourses in both countries were coloured by nationalism (especially in Croatia) and abuses of nationalistic power (especially in Bulgaria) and there was a significant discourse of the 'return to Europe' – as if Croatia and Bulgaria had ever been outside it.

Statistical background

The Republic of Croatia is situated in southeastern Europe on the Adriatic Sea. It is bordered by Slovenia, Hungary, Serbia, Bosnia-Herzegovina and Montenegro. In 1991, Croatia declared independence from the Socialist Federal Republic of Yugoslavia, of which it had been a federal republic. Croatia has about 4.5 million inhabitants, about 700 000 of whom live in the capital, Zagreb.

Croatia is inhabited mostly by Croats, with several minorities present. Ethnic Croatians, 90%, are by tradition Catholics; the 2001 Croatian census shows that 88% of the inhabitants at that time were Catholic. According to

the same census, 96% of inhabitants reported Croatian as their mother tongue (Fischer 2008, 296).

The Republic of Bulgaria is situated in southeastern Europe on the Black Sea. It is bordered by Romania, Turkey, Greece, Macedonia and Serbia. Bulgaria abandoned Communism in 1989. That same year, it had a population of 9 million; yet the 2001 Bulgarian census shows a population of less than 8 million and in 2008 the estimate was just above 7.2 million, 1.2 million of whom live in the capital, Sofia.

Bulgaria is inhabited mostly by Bulgarians, with several minorities present. Ethnic Bulgarians, 84%, are by tradition Eastern Orthodox; the 2001 Bulgarian census shows that 83% of the inhabitants were Eastern Orthodox and 12% were Muslim. The same census reports Bulgarian as the mother tongue of 84% of the population and Turkish as the mother tongue of 10% (Fischer 2008, 94).

II.1.1 Coping with transition

According to Bideleux and Jeffries (1998, 583), the collapse of the communist regimes in Europe was not caused solely by the economic, social and environmental crises of the region – in other words, by material causes. Other contributing factors included lack of confidence in the system and the increasing freedom that followed perestroika (Bideleux and Jeffries 1998, 583, 588). Bideleux and Jeffries (1990, 590) called the process which started in 1989 a triple transition: ‘from communist dictatorship to pluralistic democracy; from centrally administered to market economies; and from Soviet imperial hegemony to fully independent nation-statehood’. This triple transition proved to be, in Crampton’s (2002, 237) words, ‘relatively easy’ as far as the political reconstruction went, whereas economic transition was ‘horrendously difficult’.

The political changes were, however, not small: rule of law had to be established, with legislative and judicial oversight; as well as a multiparty system, aiming at representative democracy and reversing statist centralisation (Crampton 2002, 235; Lampe 2006, 257). New guarantees of individual rights were a significant reaction from the past (Crampton 2002, 235). In Croatia, public life in the 1990s was dominated by what have come to be called the wars of Yugoslav Succession. In Bulgaria, the 1990s saw rapid changes in government and difficulties in implementing the multiparty system (Lampe 2006, 278–280).

Economic hardship

The economy was a major source of concern throughout the region in the 1990s both in national policymaking and for individual citizens. According to Genov (2000, 7), the 1990s saw a level of ‘economic recession comparable only to the effects of natural disasters or military defeats’; GDP, industrial production, employment and purchasing power all declined. The economies were ‘in desperate straits’ (Crampton 2002, 233) to start with and the breakdown of business connections among the communist states hastened their deterioration (Bideleux and Jeffries 1998, 609). The socialist industrial complexes had not followed their western neighbours in the revolutions in electronics, information technology and biotechnology (Bideleux and Jeffries 1998, 609) and were in dire need of modernisation. However, the weak national economies could not afford this investment (Genov 2000, 9) and the political choices favoring privatisation, stabilisation of currency and reduction of budget deficits by cutting social spending did not help – in fact, they increased unemployment (Genov 2000, 10).

In addition to the general misery common to all post-socialist states, Croatia had to adjust to an economy without Yugoslavia and with war. Nikodem (2000, 65) reports war damage totalling \$37.4 billion between the summer of 1990 and January 1998, not counting the loss in unrealised growth. Moreover, in the second half of the 1990s, Croatia did not receive European PHARE aid along with the other post-socialist countries, because its government did not agree to hand over Croats for indictment in the International Criminal Tribunal for the former Yugoslavia (Lampe 2006, 271).

According to Genov (2000, 16), the winners in this new economic situation were successful entrepreneurs. Genov’s list of losers is, however, much longer: ‘industrial workers, young people, pensioners, ethnic minorities and especially long-term unemployed’. These long-term unemployed include poorly educated and low-skilled workers, minority group members, young people and women (Genov 2000, 16). Genov also reports that the drop in employment was partially masked by the fact that women and early pensioners stayed at home and thus do not show in the unemployment records (Genov 2000, 13). It was further reported that the male breadwinner family model was reintroduced throughout post-socialist Europe (Novikova et al., 2003, 94) and that women’s representation in decision-making bodies declined (Lampe 2006, 267).

The unemployment rate in Croatia in the year 2000 was the highest since 1952, with 2.5 times more people out of work than in 1990 (Nikodem 2000, 75). In Stoeva's (2000, 47) report on unemployment in Bulgaria, workers commented on the lack of alternatives in employment, lack of jobs corresponding to their education and vocational training and just simply lack of jobs. Those who had jobs were also not safe: Nikodem (2000, 75) reports that 13% of Croatian employees were not paid regularly. Stoeva (2000, 60) reports that informal income was a 'significant means of survival'. Genov (2000, 13) concludes that the shadow economy showed trends that resembled those in Latin America. He estimates that somewhere between 20% and 50% of GDP in southeastern Europe in the 1990s was produced by the shadow economy, employing about one-third of the total labour force (Genov 2000, 13). In 1998 the level of per capita GDP adjusted for purchasing power parity in Croatia and Bulgaria was 30% of the EU average (Lampe 2006, 268).

Hidden unemployment was not new, since the socialist countries had many ways of hiding unemployment and underemployment (only Yugoslavia had official policies for dealing with unemployment during the socialist times), but the unemployment in the 1990s was far larger than that of the 1980s (Genov 2000, 14).

With the economy and unemployment in such a horrendous state, it was not surprising that Stoeva's report found Bulgarians pessimistic in 1999: 77.3% feared the future; 57.4% felt deceived; 70.6% stated that they no longer had confidence in institutions; 15.8% had lost their jobs; and more than 12% had had to change their occupation. Over 32.5% of the population aged 15 and above said that finding a suitable job or even any job at all was a serious problem. The unemployment rate was then 16% of the economically active population (Stoeva 2000, 48). However, Krasteva (2001c, 481) reported more optimism: more than half of her respondents expected improvements in three or four years.

If outlook was not bright in Bulgaria, there seemed to be a brighter future elsewhere. Low birth-rates and emigration (Lampe 2006, 282; Crampton 2002, 344) caused the above-mentioned population decrease in Bulgaria, where inhabitants declined from 8.9 million at the beginning of the 1990s to 8.2 million at the end of the decade (Lampe 2006, 282) and 7.4 million in the 2011 census (Fischer Weltalmanach 2013: 74). Stoeva states that

250,000 specialists with higher education left Bulgaria during the 1990s (Stoeva 2000, 50).

Attitudes towards Europe and the world

For Croatians and Bulgarians alike, a strong element of national identity is the sense of having defended Europe against non-European elements, mainly the Ottoman Empire (more often referred to in popular discourse as ‘the Turks’). In 1519, Pope Leo X called the Croats *Antemurales Christianitatis* (Resic 2006, 68), ‘the bulwark of Christianity’ and this has become an important element of the national identity of Croatians (Schäuble 2006). In Bulgaria, national identity has traditionally included elements such as the 13-century-long history of the Bulgarian state, Eastern Orthodox Christianity, the Slavonic alphabet and the brothers who created it. The concept of Bulgarians heroically preserving their identity through Byzantine and especially Ottoman domination is an integral part of the national discourse (Krasteva 2001a, 490). Krāsteva-Blagoeva (2003, 98) reports that Bulgarians tend to list ‘a series of historical “merits” (real or imagined) of Bulgarians in terms of European civilization’ because of an ‘inferiority complex towards Europe’. The majority of Krāsteva-Blagoeva’s informants say ‘We have not yet become Europeans,’ and by that they mean that Bulgaria has ‘not yet reached Europe’s standards and way of life’ (Krāsteva-Blagoeva 2003, 98). While Krāsteva-Blagoeva is quite sceptical about how Bulgarians see their place in Europe, Krasteva reports that ‘Bulgaria’s geographical location in Europe “translates” on the level of everyday consciousness as European identity’ (Krasteva 2001a, 492). The ‘democratic reforms of the 1990s’ are in her view associated with a greater opening up to Europe and the world (Krasteva 2001a, 489).

Krasteva reports generational differences in attitudes towards Europe: The younger generation is more interested in living in Western Europe than the older generation (Krasteva 2001a, 493). The same attitude is reported elsewhere in the region; for example, UNICEF’s *Voices of Youth Newsletter* of June 2007 (No. 27) quotes a Moldavian 18-year-old who says: ‘In the past, when a boy was asked what he wanted to be in the future, he would say a policeman or a pilot or an astronaut or a president. Now when asked, he would say that he wants to work in Europe’ (UNICEF 2007, 1).

Bulgaria has been a member of the European Union since 2007 and a member of NATO since 2004. In 2013 Croatia became a member of the European Union and it has been a member of NATO since 2009.

II.1.2 Nationalism and war in Croatia

Socialist rule in both Croatia and Bulgaria created a situation where ‘distinctions of class, status and wealth upon which old party divisions were based’ were eliminated (Crampton 2002, 236). The one-party system of rule made normal political differences and critique of the regime impossible. In Yugoslavia, this meant that the only legitimate political disagreements were those between the constituent republics and since the republics were built on pre-existing nations, all legitimate disagreements acquired a nationalistic flavor (Mønnesland 2006, 228). The initial euphoria which ‘greeted the ending of communist dictatorship’ unleashed what Bideleux and Jeffries (1998, 602) called ‘potentially intolerant, bigoted and xenophobic nationalist and religious revivals’. This was especially evident in Croatia, where war and its consequences were a part of everyday life for much of the 1990s.

The opera singer Luciano Pavarotti said ‘War is when they bomb your city, not when you bomb the city of the other.’² This describes the narratives³ I have been told about the wars of the 1990s in former Yugoslavia; they have, in contrast to news stories and political studies of the period, rarely mentioned troop movements and triumphs. Instead these narratives have mainly been about ‘the things that happened to us, our family, our friends and our homes.’ I spent a semester in Zagreb in 1996, shortly after Operation Storm [*Oluja*], the last big Croatian offensive in Krajina and parts of Slavonia in 1995 and the subsequent Dayton Peace Accords; and another semester in Sofia in 1999 while NATO was bombing Serbia. My impressions of life for everyday, ‘normal’ people at those times were dominated by fear: fear for family and friends, fear of violence and just straightforward, general fear. This communal fear has been documented by ethnographers in Croatia such as Povrzanović (1993, 119–150) along with

² He made the remark in the documentary *Pavarotti - The Last Tenor* (BBC 2005), shown on Finnish television 30 December 2007; Pavarotti was a child in Modena, Italy, during the Second World War.

³ I am using narratives in Rimmon-Kenan’s sense of ‘someone telling someone else that something happened’, a definition she borrows from Herrnstein Smith (Rimmon-Kenan 2006, 10), although Rimmon-Kenan might not agree with this application, since she writes that he ‘would hesitate to call an individual life a narrative’ (Rimmon-Kenan 2006, 17).

other details of everyday life during the war years. Povrzanović reports on fear for the lives and safety of children (1993, 132), displayed most prominently in protests by mothers⁴ of soldiers throughout ex-Yugoslavia (1993, 134). She reports on how the need for social cohesion was emphasised in public discourse (1993, 135) as nationalism was displayed in abundance, especially during the first half of the 1990s.

Outsiders' attempts to understand the reasons for the wars of Yugoslav disintegration and their cruelty have produced a variety of explanations; most commonly, that the Balkans have always been violent (the so-called 'Balkan powder keg' explanation) or that Tito's Yugoslavia repressed its (ethnic) differences to such an extent that it simply had to blow once he died (the 'evil communism and Tito' explanation). These outsider views did not bring Croats the sympathy they craved from Europe and the world and, in their view, showed a lack of respect that has prompted numerous Croatian ethnologists and folklorists to start their articles by explaining why their accounts of everyday war experience are valid *although* they were members of the community, experiencing war in their personal lives.⁵ Examples include the volumes *Fear, Death and Resistance, An Ethnography of War: Croatia 1991–1992* (Čale Feldman, Prica, Senjković 1993), *War, Exile, Everyday Life* (Jambrešić Kirin, Povrzanović 1996) and *Kroatische Volkskunde/Ethnologie in den Neunzigern* (Čapo Žmegač, Johler, Kalapoš, Nikitsch 2001).

Nationalism and war in Croatia had consequences for all aspects of life, but two deserve special mention: media and war veterans. Before 1990, the Croatian media had enjoyed a reputation for relative credibility (Lampe 2006, 269), but President Franjo Tuđman's Croatia in the 1990s tried in many ways to control the press, for instance by levying heavy taxes on the anti-government newspaper *Novi list* and the satirical biweekly *Feral Tribune*. The regime also held national TV and radio stations on a short leash (Crampton 2002, 290).

All through the 1990s, veterans of war and other victims of warfare and their exact numbers were objects of dispute. The Croatian Ministry of the

⁴ There were fathers involved in the protests, as Povrzanović (1993, 134) points out, but the movement of parents protesting against sending their children to the Front was commonly known as the 'mothers' protest movement'.

⁵ These comments might also be seen as prompted by the fact that ethnologists and folklorists often study groups that are not their own; seldom, however, does one see native writers feel such a need to legitimise their writing.

Family, Veterans' Affairs and Intergenerational Solidarity reported the existence of half a million war veterans (out of a population of 4.5 million), a number that has been fiercely contested (Sabor 2008). Critics say that there were never half a million Croats at the front and thus not all of those with veteran status deserve it. However exaggerated it might be, the figure does indicate the way the war encompassed all Croats, as well as the difficult questions it has left unanswered in their private and public lives.

II.1.3 Nationalism and name-changing campaigns in Bulgaria

When talking about Bulgarian nationalism, name-changing campaigns may be mentioned, in particular the name changes forced on minorities in 1984–1985. Krasteva (2001a, 493) states that ultra-nationalism is not typical in Bulgaria and that this campaign was an isolated exception. However, there were several early name-changing campaigns in Bulgaria since its independence in 1878, which are well described in Neuburger (2004), Konstantinov et al. (1991) and Konstantinov and Alhaug (1995). These mainly focused on the Pomak population, which is the Bulgarian-speaking Muslim community accounting approximately 300,000 inhabitants. They were forced to change from their native Islamic (that is, Turco-Arabic) names to names perceived as Bulgarian (Slavonic or Christian in origin). There were also four later campaigns aimed at Pomaks: 1912–1913, 1938–1944, 1961–1964 and 1971–1974. After each of these campaigns, the subjects were allowed to change back to their original names (Konstantinov and Alhaug 1995, 25–32; Neuburger 2004, 142–146). Other measures were also taken, such as resettling the Pomaks in 1948–1949 (Konstantinov & Alhaug 1995, 27). Other minorities were also affected, such as the Tatars and Roma (Konstantinov and Alhaug 1995, 29).

Other markers of minority identity were also erased, including the famous Sofia Gypsy⁶ theatre that had been supported after the Second World War; textbooks in Romani, which disappeared by the late 1960s; and the Macedonian national identity which, until the 1965 Bulgarian Census, had been one of the choices on the census card⁷ (Crampton 2002, 177).

⁶ Nowadays 'Roma' is the term used in the common European context. For more on the issue on terminology see Marushiakova and Popov 2005.

⁷ The Macedonian nationality did not reappear on the 2001 Bulgarian census card, although Turkish and Roma did. Pomak – or Bulgaro-Mohammedan or any similar designation (see Neuburger 2004: 150 for discussion of the name of this minority) – was also not amongst the choices on the census card. The 2011 census card used the same preformulated nationality options as the 2001 census.

The final name-change campaign of 1984–1985, following the four campaigns aimed at Pomaks, was extended to the (Turkish-speaking) Turkish minority, in what Crampton calls ‘the largest operation carried out by the Bulgarian army since ... the Second World War’ (Crampton 2002, 178). This was not meant to imply that the forced resettlements and earlier renamings had been peaceful and voluntary; it merely describes the violence of the last campaign (Poulton 1991, 131). As Amnesty International (1986, 9) reports, a small percentage of the name changes were voluntary, but most were accomplished under duress and those who refused were arrested. In early 1985, 1,000 Bulgarian Turks were imprisoned for resisting the campaign (Poulton 1991, 142). According to Crampton, the campaign was ‘not unpopular’ amongst many Bulgarians (Crampton 2002: 178). In the project *I Lived Socialism*,⁸ where Bulgarians tell personal stories about their lives in socialist times, the stories about the name changes are told by those who were children at the time or those whose names were changed. The children’s stories describe how they did not understand why the names of their classmates or friends were changed. As none of the stories in the project appear to be written by people high up in the Communist party, the viewpoint of those forcing the name changes is not represented. (Господинов 2006)

The politics and values leading to these name-change campaigns were clearly nationalistic; independent Bulgaria after 1878 based its national identity on its approaches to minorities in general and the Turkish and Muslim minorities in particular. Building the national consciousness on the trauma of the Ottoman times and striving for unity within the nation made these minorities obvious targets. Mandatory name changes were not the only forms of forced assimilation; the 1984–85 campaign also banned Turkish dress (veils and *shalvari*, baggy pants for women; fezzes for men), circumcision and speaking Turkish.

One of the first acts of the new post-socialist government in Bulgaria was to pass a law stating that all citizens should be allowed free choice of their own names (Crampton 2002, 309) and that those who had been forced to change their names could change them back (Mazower 2004, 140). The Pomaks in Konstantinov and Alhaug’s study (1995, 109–110) were not always able to reconstruct their original names, however. They did not

⁸ *Аз живях социализма* (translated by the authors as *I have lived the socialism*), found on spomeniteni.org (‘Our Memories’), last visited in May 2008.

always know at what stage in their family's history their names would have been 'native' and were in addition generally suspicious about taking the old names back, since they thought it likely that their names would soon be changed again. In the end, they preferred the compromise naming patterns they had adopted during their century of name-changing. The law that allowed free choice of names for all citizens was passed 5 March 1990; by May the same year, 220 000 applications for name changes had been submitted (Poulton 1991, 169).

II.2 Name legislation in Croatia and Bulgaria

Most European states regulate the choice and registration of citizens' official names with laws. Croatia and Bulgaria have both chosen to do so, along with states such as Finland, Germany, Austria, Switzerland, Sweden, Norway, Denmark and others. The laws typically specify the number of official names and the type of names citizens of the state must have; in Croatia, a first name and surname and in Bulgaria, a first name, patronym and surname.

This section focuses on the name laws in force in the two countries during the period 1994–2001 when the majority of respondents in this study named their children.

II.2.1 The Croatian Law on Personal Names

In the Republic of Croatia, the Law on Personal Names⁹ of 1992 (*Zakon o osobnom imenu*)¹⁰ 19 October 1992, *Narodne Novine* 69/1992, see Appendix

⁹ All the texts of the laws in Croatia and Bulgaria are translated by JV.

¹⁰ The name and terminology of the law, *Zakon o osobnom imenu*, has periodically been a topic of discussion for Croatian onomasticians. In onomastic terminology *osobno ime* has been reserved for the first name (as opposed to the surname or unofficial names such as nicknames), whereas the *Zakon* includes regulations for both the first name and the surname. See Frančić (2002a: 17; Frančić 2006) for more on this discussion. The legal use of *osobno ime* for the whole name formula (as the onomasticians would prefer having it called) apparently stems from the fact that *osoba* means in both legal and everyday language a (physical) person (a corporation, in legal terms, is *pravna osoba*). Thus the legal term *osobno ime* means that the law regulates names given to persons, as opposed to companies or boats, for example. Nevertheless, as an onomastic term *osobno ime* is opposed to surname, which in the Croatian context – as predominantly in Europe – would mean a name common to the whole family; in Croatian onomastic terminology this would be *prezime*.

In any case, according to the law the *osobno ime* (personal name) consists of an *ime* (first name) and a *prezime* (surname). The equivalent in onomastic terminology would be

VII for the complete text) regulated name choice at the time of the survey. The 1992 Croatian name law includes regulations on the formal aspects of official names of Croatian citizens (articles 1, 2, 3), how these names are bestowed (article 3), how official names can be changed (articles 4–12), the duties of Croatian citizens with regard to the official names (articles 1, 2, 13) and the consequences of not following these regulations (articles 14–16).

A personal name consists of a first name and a surname, according to article 2 of the law. The same article establishes that either name may consist of several words – note that the law does not specify that the subparts have to be ‘names’, though Frančić reports that most ‘words’ given are actually recognisable as names (Frančić 2002b, 78) – and that the first name and surname used in legal transactions can consist of two words each at the most. Gluhak (2001, 77) spells out what this means: a person could be named Ivan Marko Luka Matija Ivanović Marković Lukić Matić,¹¹ but for legal transactions he would have to choose two of these first names and two of these surnames and always use the same names.¹²

According to article 1 of the name law, Croatian citizens have both the right and obligation to use a name. Article 2 stipulates that citizens with several names always have to use the same names in legal transactions. From the day when a personal name is registered in the national register of citizens, a person is obliged to use this name in legal transactions, according to article 13 of the name law. These three regulations are based on and constitutive of the fact that a name is used to identify a person, as Spevec

saying the *imenska formula* (name formula) consists of an *osobno ime* (first name) and a *prezime* (surname). (See Frančić 2002a: 12; Frančić 2006: 75.) Spevec (1906: 878) also comments on the variety of legal terms used to refer to personal names and uses a still different terminology: a person has an *ime* (name) that consists of a *krsno ime* (baptismal name) and *prezime* (surname). Spevec’s *krsno ime* is nowadays only used in the scope of the church, although the Catholic Church seems to prefer the term *kršteno ime* (baptismal name). In the 1940s and 1950s *lično ime* can be seen in legal documents instead of *osobno ime* (Terzijeve 1940: 366–371; Vuković 1959: 298); *lično* ‘personal’ is today perceived as more frequent in Serbian than in Croatian and its usage in Croatian is restricted to colloquial speech.

¹¹ Incidentally, these are the names of the Evangelists, as in the Gospel of John, Mark, Luke and Matthew respectively and the surnames derived from these names.

¹² In 2012 the name law was changed (*Narodne novine* 118/12); as it does not influence the names reported in this study, the 2012 law on names is not reported on in detail here. A short comment on restricting the number of words (both first names and surnames) is, however, called for as the 2012 law does not restrict the number, and the parents are simply to report which names are then used in legal conduct.

(1906, 879), Vuković (1959, 298) and Hlača (1996, 67) point out. According to the Law of National Population Registers (*Zakon o državnim maticama*, *Narodne novine* 96/1993, article 13), the first name and surname of a child are to be registered within two months of the birth (according to article 12 the child's birth is to be registered within 18 days of the birth, which means the name can be added to the register later).¹³ Article 13 further stipulates that if the name includes extra words, the registration officials are to be told which forms the child will use in legal transactions.

Article 3 of the name law specifies that the parents are to agree on the choice of name. The surname of a child must be either one or both of the parents' surnames. However, as long as the first name consists of one or two words (article 2) the name can be chosen freely. This has not always been so: a century ago Spevec stated that the registrar (*matičar*) could refuse to register a name if it violated good customs (*dobri običaji*), was rude (*nepristojno*) or insulting (*pogrdno*) (Spevec 1906, 891). Hlača (1996, 73) expresses the widely held informal principle that the first name needs to suit the biological sex of the person who carries it and names are, therefore, divided into women's names and men's names, with a few exceptions; however, this is not regulated by the name law. Although the choice of the first name for a newborn child is not restricted in any way, changes to the name are: according to article 8 the name change needs to be justified and the new name 'does not oppose social rules and customs of the surroundings in which the person lives'. This expresses a need to encode social intuition for name changers, whereas parents of newborns receive no instruction on the suitability of the name. The expectation seems to be that if a person wants to change his or her name, thus going against the custom that first names are not changed, he or she is not expected to inherently know or feel what the community expects of name choice.

¹³ An interesting detail is that *Ime djeteta može prijaviti i druga osoba kao svjedok - kum, prema sporazumu s roditeljima, odnosno s osobom kojoj je dijete povjereno za čuvanje i odgoj. U ovom slučaju u maticu rođenih, upisuje se i ime i prezime te osobe.* – 'The name of the child can be reported by another person as a witness – godparent [literally godfather, but the law frequently uses masculine forms when referring to persons of both sexes, for instance *supružnik* 'husband', *podnositelj zahtjeva* '(male) applicant/claimant', *građanin* '(male) citizen' in articles 5–7 of the name law; on the other hand, *osoba* 'person' is a feminine word, denoting both male and female], by mutual consent with the parents or the person who has been trusted with the care and upbringing of the child. In that case, the first name and surname of this person are also registered in the Population Register.'

If the parents cannot agree on the names, or if there are no parents, article 3 specifies that the names are chosen by the legal guardians, or a person appointed by the child welfare officials to look after the child.

II.2.2 Bulgarian name laws

The Republic of Bulgaria passed the Law on Names of Bulgarian Citizens in 1990 (*Закон за имената на българските граждани*, 9 March 1990, *Държавен вестник* 20/1990; supplemented in 94/1990; see Appendix VII for the complete text; referred to as the ‘Law on Names’). In 1999 this law was revoked and replaced by the Law on Civil Registration, (*Закон за гражданската регистрация*, *Държавен вестник* 67/1999; supplemented in 28/2001 and 37/2001¹⁴; see Appendix VII for excerpts of the text where naming is regulated; referred to as the Law on Registration), which includes similar regulations on naming as those entailed by the Name Law.

Before the 1990 Law on Names, names of Bulgarian citizens were regulated by the Law on Persons and Families (*Закон за лицата и семейството*), the Family Codex (*Семеен кодекс*) and the Decrees of the Registry Office (*Наредба за гражданско състояние*) (Ненова 1990a, 3) and thus the change of 1999 to names being primarily regulated by the Law on Civil Registration, with some aspects mentioned in the Family Codex (identical to the Law on Names and the Law on Civil Registration respectively) meant a return to the earlier tradition of not having a specific name law. The Law on Names in 1990 was produced for political objectives and was passed in a hurry (Ненова 1990a, 13). It filled a single need: to allow citizens from the Pomak, Turkish and other minorities who were forced to change their names in the 1970s, 1980s and earlier to regain their original names. In the process, one of the important ‘anti-bourgeois’ name rules was terminated: the ban on two-part names (such as *Ana-Marija*, *Ivan-Asen*) was lifted (Ненова 1990a, 4) and these names, perceived by Communist rule as tsarist and thus reproachable, were again open to Bulgarians. The first well-documented Bulgarian name law dates from 1949, when the first version of the Law on Persons and Families was passed (Таджер 1973, 52). However, Neuburger (2004, 151) reports that the Bulgarian Government of 1942, significantly earlier than 1949, passed a law

¹⁴ The law has also been supplemented in *Държавен вестник* 96/2004, but this is after the survey and thus did not influence the name choices described in this thesis. This supplemented version was retrieved from *Българско гражданство: Сборник нормативни актове. Процедури*. 2004. София: Ciel.

for the ‘Bulgarianization of the Mohammedan names of Bulgaro-Mohammedans’, but this law obviously applied to only a subset of Bulgarian citizens..¹⁵

Name laws in Bulgaria in the 1990s

The Law on Names describes the formal aspects of names of Bulgarian citizens (articles 2–6, 8), how these names are bestowed (articles 3, 7, 8) and how and when names can be changed (articles 10–17), especially in cases of citizens who have been forced to change their names by the authorities (concluding stipulations 1–4). It also describes the duties and rights of citizens regarding names (articles 1, 19) and what kind of first names Bulgarian citizens cannot have (article 5). The Law on Civil Registration covers much the same ground in its provisions: formal aspects of names for Bulgarian citizens (article 9, 13–15), how names are bestowed (articles 12–15, 17) and how and when names can be changed (articles 14, 16, 18–20), especially those of citizens who were forced to change their names (article 19a). It also describes the duties and rights of citizens regarding names (articles 1, 19) and what kind of first names are not allowed for Bulgarian citizens (article 12).

The 1990 Law on Names (article 1) states that every Bulgarian citizen has the right to a name. The 1999 Law on Civil Registration (article 1 (3)) lists a name among the citizen’s subjective rights which mark him or her off from others and also include citizenship, marital status, kinship and permanent address. Both the Bulgarian name law (article 2) and the law on civil registration (article 9) specify that Bulgarian citizens must have three names, i.e. a first name, a patronym and a surname. Of the three names citizens must have, the first name is chosen according to the stipulations of law; the other two names – the patronym and the surname – are determined by names in the family.

The first name is decided by the parents of the child (Law on Registration, article 12 (1)). The Law on Names further stipulates that the choice is to be made by both parents in mutual consent (Law on Names, article 7(1)). If the parents cannot agree on the name, the registry officials

¹⁵ ‘Bulgaro-Mohammedans’ was the term used at the time in Bulgaria for referring to Pomaks. Incidentally, as Neuburger points out, Bulgarian lacks ‘politically correct,’ Pomak-endorsed terms for the group: ‘it is unclear, even to this day, what ethnonyms Pomaks themselves use or prefer’ (Neuburger 2004, 150).

will make the choice of a name that is ‘appropriate in the circumstances’ from those suggested by the parents (Law on Names, article 7(1); Law on Civil Registration, article 12(2)). If the parents do not suggest any name for the child, the registry officials choose a name they deem appropriate (Law on Names, article 7(2); Law on Registration, article 12(3)). If the fatherhood of the child is not established, the first name of the child is determined by the mother alone (Law on Names, article 7(3)).

The first name of a newborn child is to be determined at birth (Law on Names, article 3) and reported in writing to registry officials when the birth certificate is compiled (Law on Registration, article 12 (1)) which must occur within five days of the birth (Law on Names, article 7 (1)). All three names of the child are to be registered on the birth certificate (Law on Names, article 2).

The Bulgarian name laws stipulate that a name (apparently any of the names) must not be ‘ridiculing, disgraceful, socially uncomfortable or incompatible with the dignity and tradition of the Bulgarian nation.’ Such names are not allowed (Law on Names, article 5; see also article 12(4) of the Law on Registration which mentions ‘the national pride of the Bulgarian nation’) and the Law on Registration gives registry officials the right to refuse to register such a name on the birth certificate. They can then act in accordance with articles 12(2) and 12(3) and either choose a suitable name from a selection the parents provide or determine the name on their own (Law on Registration, article 12(4)). Vačkova (Вачкова 2001, 135) has for her study interviewed registry officials and found that her interviewees decidedly did not touch the names the parents wanted to register, thus not using the right to refuse registration of possibly unsuitable names. This seems to be yet a reaction to the earlier forced name changes.

The patronym and the surname of the child are determined by other names in the family. The Law on Names (article 3(2)) says that the patronym ‘is the name of the father’, which is interpreted by default in terms of derivation from the first name of the father. The Law on Names (Article 6) regulates that the patronym is to be registered with the ending *-ov*, *-ev*, *-ova*, *-eva* in accordance with the sex of the child, unless the father’s name does not take these endings or the endings contradict naming traditions (Law on Names, article 6). These last two stipulations allow the Turkish minority, for instance, to omit the above-mentioned endings from their patronyms as these Slavonic endings do not belong to their traditions.

This 1990 law was a change from the earlier law in force in the 1980s, which compelled all citizens to use these markers of Bulgarian nationality. The Law on Registration is very similar, although slightly better worded: it says that the patronym of each person is formed from the first name of the father and registered with *-ov* or *-ev* and an ending according to the sex of the child, except when the father's first name or the tradition of the family, ethnic group or religion does not allow this (Law on Registration, article 13).

According to the Law on Names, the surname of the child is the surname of the 'grandfather or the father's family', where the grandfather is apparently understood to be the paternal grandfather, although this is not said explicitly (Law on Names, article 3(3)). The surname can also be the name the father is known by in society (Law on Names, article 3(3)), in which case it would not necessarily need to be the surname of the father's family, but essentially a name of the father – perhaps his patronym or his surname. A man can take his wife's surname at marriage (Law on Names, article 14(1)), with the result that the surname of the mother's family could be given to the child, but it is far more frequent that the wife takes the husband's surname in marriage. The Law on Registration says essentially the same: the surname is the surname or the patronym of the father, with the suffix *-ov* or *-ev* and an ending according to the sex of the child. However, the registration law goes further, stating that this does not apply when the tradition of the family, ethnic group or religion of the person named does not apply these rules (Law on Registration, article 14(1)). Thus the text of the Law on Registration allows a surname other than the father's surname or patronym to be given to a child if the family's tradition, ethnic group or religion encourages this and it seems that the aim of the law is to allow surnames without the suffix *-ov* or *-ev*. Like the Law on Names, the Law on Registration also allows a husband to take his wife's surname in marriage (article 14(2)), but it goes further in applying this also to the patronym (*ibid.*) and thus both spouses can, if they wish, choose either spouse's surname or patronym as a surname. Thus a child could be given the surname of his or her mother's family, but this is (as stated above) not common.

The Law on Names says that all children with the same origin – which would be most likely be interpreted as having the same parents – are to be registered with the same surname. The Law on Registration specifies this and says explicitly that children with the same parents should be registered

with the same surname (Law on Names, article (4); Law on Registration, article 14(3)).

If the identity of the father of the child is not legally established, the patronym and the surname of the child are derived from the names of the mother (Law on Names, article 8(1); Law on Registration, article 15(1)). The Law on Names specifies that the mother's first name is first turned into a male first name, if possible and if this is not possible, the mother's father's name can, with his consent, be used as patronym for the child (Law on names, articles 8 (1), 8 (2) and 8 (3)). The Law on Registration does not explain how the mother's name may be transformed into a patronym, but stipulates that the grandfather's name (on the mother's side, obviously) can be used as a patronym if the grandfather gives his consent (Law on Registration, article 15(2)).

If a child's parents are not known, the registry officials decide the child's name (Law on Names, article 9; Law on Registration, article 17). If the child's father or origin is legally established or refuted after a name has been given, the names of the child are determined and changed according to the above-mentioned stipulations on how a name is determined (Law on Names, article 10(1); Law on Registration, articles 16(1) and 16(2)). The Law on Names stipulates that a child's consent is needed if he/she is aged 14 years or older (article 10(2)); the Law on Registration includes no mention of this.

Name changes at marriage (Law on Names, article 14) and adoption (Law on Names, articles 11–13; Law on Registration, article 18) are not described here, as no children in the data set were reported to be adopted. Name changes in general (Law on Names, article 15; Law on Registration, article 19(1)) and on taking Bulgarian citizenship (Law on Names, article 16; Law on Registration, articles 19(2) and 20) are also not described here. Neither are name changes for those names that have been forcibly changed (Law on Names, paragraphs 1–4 of the transitional and concluding stipulations; Law on Registration, article 19a).

Comment on the Bulgarian name laws

On the whole it seems the Law on Registration is better worded than the Law on Names, which apparently was prepared hastily in 1990 at the beginning of the 'process of correcting the mistakes associated with the so-called Rebirth Process' (Станков 1990, 469, translation JV). The Law on Names was prepared within the Parliament in early 1990, in cooperation

with the Institute of Bulgarian Language of the Bulgarian Academy of Sciences; the first version came into force in March 1990 (Станков 1990, 469). The Institute of Bulgarian Language, which held the position that patronyms with the ending *-ov/-ev* should be carried by all Bulgarian citizens, had to lay down its claims in front of Parliament. There a nascent party called the Movement for Rights and Freedom (*Движението за права и свобода*)¹⁶ in particular, advocated a formulation which would permit omissions of these endings when they conflicted with the naming traditions for the persons named – who would mainly be minorities with traditional Muslim names (Станков 1990, 469–470). The Bulgarian legal system has known names with *-ov* or *-ev* since the late nineteenth century and thus it could be argued that the tradition for the Bulgarian Muslim minorities as well would be that their names carry these endings (Станков 1990, 470). According to Poulton, the formulation of the 1990 law was vague enough to allow the omitting of *-ov* or *-ev*, agreed upon as a compromise (Poulton 1991, 168).

II.2.3 Legal aspects of naming: concluding remarks

Urpo Kangas (1998, 1) in his preface to *Suomen nimioikeus*, ‘Name legislation in Finland’, states that the Finnish law on names is a failure. He bases this on the following criteria for successful laws: the text of the law should give as much information as possible about how the law is applied; the law should give unequivocal rules of conduct; applying the law in practice should be as straightforward as possible without jeopardising other values; applying the law should be cost effective for both the authorities and the citizens; and the law should not include unnecessary rules. By these criteria, the name laws of Croatia and Bulgaria are also failures. They do not give all the necessary information on official names and they are unclear about how they should be applied. There also seems to be no external literature on how the name laws of Croatia and Bulgaria have been applied and, indeed, what values motivated the laws in the first place, similar to Kangas’s works of the name laws in Finland (1991, 1998).

¹⁶ The Movement for Rights and Freedom mainly represents the Turkish and Pomak minorities and to some extent Roma of Muslim faith.

Comparing Croatian and Bulgarian name laws

The name laws of Croatia and Bulgaria are alike in their essential parts: in both countries, children are given names by their parents and these names are entered in the register of citizens. The differences lie in the details. In Croatia, parents can give many names, both as first names and as surnames, but at the most two words can be used as official first names and two as official surnames. In Bulgaria, one first name, one patronym and one surname is implied: there is no mention of the number of first names, patronyms or surnames in the Bulgarian name laws, but the singular is used when referring to the names an individual has to have in each category. The first name can be chosen freely in Croatia; as long as the names used in legal transactions consist of two words at most, parents have free choice. In Bulgaria the name given to a child cannot be ‘ridiculing or incompatible with the dignity and tradition of the Bulgarian nation’; what is compatible with the dignity and tradition of the Bulgarian nation is not defined in the law. Fortunately, the Bulgarian laws also mention that family traditions or the traditions of an ethnic or religious group can be followed; thus the (vaguely construed) dignity and tradition of the Bulgarian nation is not the only possibility for families with a non-Bulgarian background. The Croatian name law mentions that the new name in a name change must be compatible with the rules of society and the customs of the community the person who is changing his or her name belongs to; in Bulgaria name changes are subject to the same stipulations on social compatibility as are names for newborn citizens.

In Croatia, patronyms are not given; in Bulgaria a patronym is compulsory and there is a complex set of stipulations on how a patronym is defined if the child’s fatherhood is not established. In both Croatia and Bulgaria the surname is a name common to the family, but where Croatian parents can choose to give their child the mother’s or the father’s surname, or both, Bulgarian parents must give the father’s surname if the father’s identity has been legally established.

As a general remark it must be said that the name laws of Croatia are less restrictive and more concise than their Bulgarian counterparts. This seems to be a pattern that goes back further than the 1990s. Also, the Bulgarian name laws are more vocal on the right to have a name; this is obviously an expression of the need to counter the name-change campaigns of earlier times. However, both the Croatian and Bulgarian laws rest on the fact that

having a name is obligatory. How officials should act if parents cannot agree on a name, or there are no parents to decide a name, is well described in law in both countries.

Name laws in other countries

Names are used to identify and distinguish people from each other and therefore laws usually regulate what counts as an official name and what does not, who chooses an individual's name and how official names are changed (Diederichsen 1996, 1762; Emde 1988, 1). Which aspects of naming a state chooses to define and regulate in its laws is a question of name policy (Diederichsen 1996, 1762). Even though personal identity numbers are used for identification, they cannot wholly substitute for the name as identifiers (Ericsson 1983, 23) especially in terms of people's self-image (Bogdan 1991, 7).

According to the UN Convention on the Rights of the Child, every person has the right to a name (articles 7 and 8 specify the right to be registered and have a name). There is broad agreement in name policies that it is a duty of citizens to have an official name (Emde 1988, 3, Kangas 1998, 3; Höglund 1985, 31), most significantly to facilitate communication between state and citizen, which is why official names cannot be changed arbitrarily (Emde 1988, 3; Василев 2000, 128, 130).

Under law, there are names that are compulsory and names that allow free choice. First names are selectively free and surnames are compulsory, while pseudonyms and nicknames may be freely chosen. (Diederichsen 1996, 1763).

The surname is, by nature, a name that is not subject to choice in certain situations. For instance, Swedish name law states that children are born with a surname if their parents have the same surname or have different surnames but there is a sibling (with the same two parents) – siblings must have the same surname (Bogdan 1991, 9). The laws contain a somewhat complicated system of rules for determining the surname of a child when fatherhood has not been established at the time of registration, or when the parents have different surnames (Bogdan 1991, 9–11).

Restrictions on first-name choice vary a lot from country to country. In Sweden the restriction on which names can be chosen is that the name cannot 'give offence or cause discomfort for the named or otherwise be

obviously unsuitable as a first name',¹⁷ but otherwise the Swedish name law is very liberal and all sorts of names are possible (Ericsson 1983, 74; Bogdan 1991, 35). However, this liberality only holds for names given to children; if an adult wants to change his or her name to something that might generally be thought to give offence, it must be proven that the name does not in fact give offence. One proof of this would be if he or she has been using the name for a long time (Ericsson 1983, 197).

German law has prohibitions on the same first name(s) for siblings, unambiguous surnames as first names and names that could harm the child. Among the categories of harmful names are words that would be uncomfortable as first names, such as *Hallo* (too close to the German word for 'hello'), *Doktor*, *Christus*, *Satan*, *Rasputin*, *Gin*, or *Pepsi-Cola* and names of plants or animals, although some of these are allowed. In Germany, a name should also signal the sex of the person. A unisex name can only be given if it is accompanied by a first name that does show the sex of the child; some names, such as *Maria* and *Nicola* for a boy, are allowed in certain circumstances (Kunze 2003, 175). In Poland, more than two names, or names that are ridiculing, indecent, fail to signal the sex of the child, or are diminutive forms cannot be given as official names (Kołodziejczyk-Trawińska 2008, 43). Thus Šimunović's (1989, 17) opinion that Croatia, unlike most European societies, gives unlimited freedom in the choice of a name for a child – including, he argues, the invention of new names and the adoption of foreign names by the 'petit bourgeois' – seems to hold in comparative perspective.

The number of components in a name is often regulated by law (Diederichsen 1996, 1765), as has been shown is the case in Croatia and Bulgaria. There are no restrictions on the number of first names in Sweden (Bogdan 1991, 37). Finland restricts the number of first names to three, Germany to four, Switzerland to six and Austria gives no specific number (Kiviniemi 2006, 72; Kunze 2003: 175).

Slavonic naming traditions are an important influence on the region. In Russia, patronyms have been in use before, during and after the Soviet period and the description in Soviet law was that it is bestowed according to the name of the father and in cases where the fatherhood is not established, according to a name the mother gives; see Nikonov's study on the Soviet

¹⁷ The text of the original is *väcka anstöt eller medföra obehag för bäraren eller som eljest uppenbarligen inte var lämpligt som förnamn*.

laws on marriage and family from 1978, codices on marriage and family 1969–1971 and their adoption in the different republics from 1970 (Никонов 1974, 260). It seems that in Europe, compulsory patronyms on the same pattern as the Bulgarian law are legally regulated only in Russia, Belarus and Ukraine. In Iceland, patronyms are legally regulated, but there are no hereditary surnames as in Bulgaria. Icelandic law now allows the traditional patronym to be replaced by a metronym or name derived from the mother's first name.

Restrictions on types of names used are common; Stankov (Станков 1990, 470) reports that Serbia in 1913 determined that surnames in the region of Vardar Macedonia should have the ending *-(ov)ić* (probably meant to actually signify *-(ov)ić*, as Bulgarian does not have a specific letter for *ć*). He adds that the Yugoslav Republic of Macedonia in 1945 changed that into a 'recommendation' (emphasis Stankov's, suggesting it had the force of an order) to use the ending *-(ov)ski* in all surnames in the region. This latter report is, however, not supported by Macedonian sources and the number of Macedonians with surnames not ending in *-ski* is substantial. Also Parovel (in the not-too-subtly titled *Izbrisani identitet* 'Deleted identity') reports how Italian officials in Trieste and Istria before the Second World War considered all non-Italian names to be 'ridiculing, immoral, or causing public offence' and declined to register newborn babies with non-Italian names. Later on, all names were Italianised, including names of the dead (Parovel 1993, 29). When the Yugoslav revolutionaries gained control over Istria in 1943, one of their first actions was to allow Italianised surnames, first names and place names back into their original Croatian (Parovel 1993, 29, footnote 1).

There is some documentation on name changes from Croatia and Bulgaria, but less so on naming going wrong. Kangas (1998, 5–30) reports on first-name policies and implementation of the law on first names in Finland. He gives one example of a ruling from the European Commission¹⁸ of Human Rights, where the Republic of Finland was reported for restricting the name choice of two parents who wanted to call their daughter *Ainut Vain Marjaana*, translated to the Commission as 'The One and Only Marjaana' [a common Finnish name for girls, a Finnish version of Maria]. The Commission ruled in favour of Finland, saying:

¹⁸ Now the European Court of Human Rights.

In the Commission's opinion, it is in the interest of society to regulate the choice of forenames [first names – JV] in order to protect the child from the possible inconveniences caused by a forename which may be considered inappropriate by others. Restrictions of the choice of forenames can therefore be justified in the interests of the child and of society (*Salonen v. Finland*, dec. no. 27868/95, 2 July 1997).

Thus, Kangas concludes, the Commission is clearly stating that society, not the parents, has final authority on the choice of an official name (Kangas 1998, 7).

II.3 Onomastic background

The study of names penetrates linguistic disciplines such as etymology, semantics, typology, word-formation or derivation and morphology, as well as a wide range of other fields such as cultural anthropology, geography, history, sociology, marketing and law. In the present study the emphasis is on socio-onomastics, where names meet social circumstances and the social setting influences name choice. The socio-onomastic framework of this study is described and defined in this chapter.

Every community has traditions and rules regarding how, when and by whom a child is named (Alford 1988, 1). In Europe on the whole these traditions and rules are today somewhat less restrictive and more permissive than before, because the pressure to follow family traditions, religious rules and other institutional restraints has declined (see for example Kiviniemi 1982, 23; Kiviniemi 2006, 65; Lieberman 2000, 24; Lieberman & Bell 1992, 514; Калканова 1996, 38). Although some of the pressure has lifted, naming children remains an act much coloured by tradition.

Parents naming children are confronted with a multiplicity of choices. As the Croatian onomastician Šimundić (1978, 166) writes, parents and other namegivers invest a lot in what name to give a child. Whole families may spend days and weeks looking for a name for the newborn. And then, Šimundić says, 'fantasy gets wings', people invent things, look for advice and make compromises and this is how names are chosen. Šimundić identifies a wide range of motives for choice of name. With their choices, namegivers display their personal intentions, wish to adopt certain values or ideologies, taste, political and ideological affiliation, religious frame of mind, fascination for arts and famous people, and so on. All of these motives

are present in naming and thus naming is, Šimundić says, impossible to explain comprehensively. (Šimundić 1978, 166)

Namegivers display their personal aspirations on many levels. Some aspirations are explicit and detailed; others are implicit and perhaps even unconscious. In expressing their choices they are guided by social intuition, defined in section I.2 as knowledge of what is suitable in their social setting at that point in time. Kiviniemi describes social intuition as the awareness of what is fashionable and socially salient at any given time (2006, 69). Lieberman calls this same phenomenon *fashion* or *taste* interchangeably (2000: xii) and includes multiple theories on how fashion/taste changes. His definition of what I call social intuition (Lieberman 2000, 24) is included in his and Bell's earlier article on naming:

The naming activity is ultimately a social process and the resulting pattern of name usage reflects the combined influence of the imagery associated with each name, the notions parents have about the future characteristics of their children, estimates of the response of others to the name, the awareness and knowledge of names through the mass media and other sources, parents' beliefs about what are appropriate children's names for persons of their status and institutionalized norms and pressures. (Lieberman & Bell 1992, 514)

The view of naming as a social process involving negotiation and projection of future situations is not unique to Lieberman and Bell; popular works such as Dunkling (1977, 1995) provides parents with tools for progressing through the naming process, including a quiz (1977, 268–269) and a flow chart (1995, 87) and these also give researchers another emic model of reasons for name choice. Aldrin has analysed the process along the lines of Šimundić, but more elaborately, and concludes that it 'involves a large number of actions during several phases. ... a phase of inspiration, a phase of comparison, a phase of testing, a phase of decision-making, a phase of formalization and finally a narrative phase that occurs *after* the name is actually chosen, during which parents are given the opportunity to describe the name choice to others and in so doing also recreate its meaning.' (Aldrin 2010, 252–253; in Swedish pp. 34–36) Aldrin's narrative phase especially, but also her other phases, describe the social nature of namegiving and are closely related to the projected responses to the name Lieberman and Bell mention in the citation above.

Angelova-Atanasova has described how social knowledge (*общественно познание*), individual knowledge (*индивидуално познание*), social taste (*обществен вкус*) and individual taste (*индивидуален вкус*) interact and

shape the choice of a name (Ангелова-Атанасова 2001, 125–146). Social intuition as defined earlier seems to fall somewhere between social taste and social knowledge as defined by Angelova-Atanasova; the focus in Angelova-Atanasova's model is, however, on the ways these elements influence each other. The conferring of names changes social taste as well as individual taste; social taste changes the social knowledge; different circumstances, such as contacts with the world outside Bulgaria, change individual knowledge and individual taste and these in their turn change social knowledge and social taste. Angelova-Atanasova advances that the legal nature of official names, ratified by authorities in legal documents, has a larger impact on social taste than do other individual linguistic choices. And because names are regularly repeated and reproduced in address and other social situations, original name choices are more significant in the overall system of naming than original word usage is on the development of vocabulary in general. Angelova-Atanasova does not define social knowledge outright, but the reader is led to believe that she means knowledge of the societal name system (Ангелова-Атанасова 2001, 144), while using social taste to mean what is commonly accepted and approved (Ангелова-Атанасова 2001, 128).

In naming, what is commonly accepted and approved is a vast category and the individual taste of parents choosing names is decisive within it. Kiviniemi (2006, 128) suggests that parents take a liking to certain names in the partly inscrutable way that we take a liking to certain people: emotions, affection and coincidence are often more decisive than practicality. Thus many parents explain their choice of a certain name by saying simply that they like the name, often being unaware or uncaring of the fact that other parents giving names at the same time like the same name, reducing the individual expressive value of their choice. Lieberson traces his interest in naming as a societal taste to the realization of this contradiction after he and his wife gave their daughter a name they liked and found it was unexpectedly popular in their peer group (2000, xi).

If name preferences are coincidental and a product of a process we are largely unaware of, what names should we then choose? In literature on naming there is a wealth of advice to parents choosing names. Writers on *namelore* commonly take the opportunity to express some private thoughts on the subject. For instance, Superanskaja (Суперанская 1964, 16–17) states that careful parents pay attention that the name they give their child

should not create unwanted associations. And what if the name chosen does not correspond to the person's being, Superanskaja asks; what if *Гортензия* 'Hortensia' (the flower) becomes ugly or *Идеал* 'Ideal' (the moral value) turns out to be a crook? She accordingly suggests parents should choose old, well-attested names. (Суперанская 1964, 27) Kalkanova (Калканова 1996, 45) follows similar reasoning: before calling their child *Мерилин* 'Marilyn', parents should consider the fact that their child might be shy and quiet and not show artistic talent (Калканова 1996, 45).

Apart from the fact that Marilyn Monroe (whom Kalkanova seems to be referring to) was not given this first name at birth, such *nomen est omen* reasoning seems shaky. Some believe that our names mould us (Hagström 2006, 169) at least through the reactions and expectations they create in others surrounding us (27–29). These reactions and expectations are often related to age, social group and origin; social intuition is both an input and an output of their workings. Dunkling compares names to photographs in the passage below:

My name—spoken aloud or written down—is a reflection of me, like my face in a photograph. The name of a friend, or his photograph, serves equally well to bring all my memories of him into my mind. More importantly perhaps, say a name to me that I have never heard before and I will begin to 'see' the person whose name it is. It will be as if I have been shown a photograph of a stranger and decide that this unknown person 'looks' intelligent, or trustworthy. (Dunkling 1977, 11.)

And yet, as Frančić (2002b, 87) points out, names also shed light on the parents who (presumably) chose them. The name we choose for our child is a mirror to our culture, our relationship to our tradition and our language.

Keber (1996, 22) writes that it is difficult to give general advice on choosing a name and therefore he discusses separate commonly acknowledged characteristics of name choice, through Seibicke's German list from 1982 (see Seibicke 1982, 115) and their effect on Slovenian naming. He also retails some anecdotes about name use considered inappropriate, for example two neighbours who called their daughters *Mercedes* and *Diana* and owned cars of the models *Diana* and *Mercedes* respectively. The between-the-lines advice is not to give children ridiculing names such as names of cars (Keber 1996, 19–24).

Zaimov (Займов 1988/2004, 7) stated that the Bulgarian name pool formerly had more variety and has been constricted by the modern tendency in the society to converge on fewer name choices. He suggests this increasing homogeneity should be reversed and recommends choosing 'old,

beautiful names with a meaning' to counteract it. He suggests that Christian names, that is names from the Bible or the tradition of the Church, should be avoided and national Bulgarian names chosen instead; in his dictionary, he gives Bulgarian equivalents for all Christian names (Займов 1988/2004, 8).¹⁹ Most Bulgarian name choice advice would, however, disagree with Zaimov and recommend use of Christian names which have become integral to the Bulgarian name pool. In fact contrary to Zaimov, Sedakova comments that the Bulgarian society is tolerant towards unusual names and their combinations, also in official documents and that Bulgarian naming is open to innovations (Седакова 2004, 315).

The survey method in onomastics

When naming is studied in longitudinal projects such as Kiviniemi (1982; 1993; 2006), Gerhards (2003) and Liebersson (2000), a wealth of data on the rise and fall of naming fashions is the result. However, without a survey on why parents have chosen the names they did, the analysis becomes speculative or tendentious; we can see, for example, that the first name *Jacqueline* at times became comparatively more or less popular between the 1940s and 1980s in the United States, but lack credible explanations of why (Liebersson 2000, 71–72). Survey reports are, however, not numerous and they are not always very detailed.

Kiviniemi made his first survey of name choice reasons in 1979 (reported in Kiviniemi 1982, 127–173) and has been building on this data base since then. Of the respondents in his data, 28% said they chose a name that runs in the family²⁰. Names with a looser family connection (for example, starting with the same letter as the names of other family members) were used by 13%. Other persons were commemorated by 20.5% of respondents; these included friends, persons from history or fiction, famous persons, etc. The beauty of the name was given as a motivation for the choice by 18.5%, while 7% cited the practicality of the name. The meaning of the name was

¹⁹ Zaimov's dictionary from 1988 was reprinted several times and earlier editions have the typographical peculiarity that the Christian names are not bolded where they appear as headwords, most likely as a subliminal reinforcement of the compiler's prescription to avoid them. The 2004 version bolds all headwords including Christian names.

²⁰ Although the current discussion is meant as a brief introduction, family ties in naming need some explanation. A family may have a name that runs in the family, family members may be commemorated, family members may have similar names or a naming pattern may be traditional in a family. All of these are further discussed in the section about traditions and family in naming in section IV.1.

the justification for 5% and there were also other reasons cited. (Kiviniemi 2006, 131)

Kalkanova (Калканова 1996; 2004) carried out a survey on naming reasons in the course of her work on frequencies of names chosen for newborns in Sofia 1970–1992. She found that 36% commemorated a relative, 25% chose a name that was aesthetically pleasing to them, 19% chose a name with a meaning they liked, 13% chose what she calls ‘extravagant’ names and 7% chose ‘traditional’ names. Though she did not include her original questionnaire in her books, Kalkanova’s work has been an important inspiration and model for this study.

A strong connection between family and name choice is common to the results in Kiviniemi’s and Kalkanova’s studies and Angelova-Atanasova’s (Ангелова-Атанасова 2001) survey yielded similar findings. Angelova-Atanasova asked students and school pupils (age 11–25) from all over Bulgaria whom they were named after, which names they like and whether they want their names to be given to their future grandchildren. In her study 38% were named for their grandparents exactly, an additional 46% had a letter or syllable from their grandparents’ names in their names and 5% were named after other relatives or friends. (Ангелова-Атанасова 2001: 131.)

In contrast to the surveys reported above, a study in Poland shows no family connection. Kopertowska (1989, 53) reports that in survey in the central city of Kielce the respondents tended to cite originality or uniqueness of the name as the reason for its choice. The group also said it was important that the name sounds good, that it is possible to make interesting and unconventional nicknames from it and that it fits the surname. Kopertowska states that the choice often favors names currently in fashion and on names which that are unusual in the families and the local community (Kopertowska 1989, 54).

A final survey worthy of review is Bambek’s (2003) study of the German community in Hungary. In this population the most common reason given for name choice was that the name was uncomplicated (29.9%). Other frequently cited reasons for name choice were that the first name and surname match (26.1%), that the name sounds good (21.7%), that the first name is uncommon (18.0%) and that the first name is Hungarian (16.9%). Less frequent were family tradition (12.9%), a short name (11.7%), a name that fits both German and Hungarian (4.8%), the etymological meaning of

the name (4.4%), the wish for a long name (1.4%) and the wish for a German (or Swabian) name (1.1%). (Bambek 2003, 148–150.)

Bambek's results show much less emphasis on family tradition than Kiviniemi, Kalkanova and Atanasova-Angelova. A name which is uncomplicated (in Bambek's terms) and practical (Kiviniemi's term) is a common naming reason in those researchers' studies.

Although surveys are intended to shed light on naming, survey design is most likely more crucial to the differences in the findings in the studies above than 'real' differences in the communities studied. Since many of the survey reports do not include the original questionnaires or discuss the methodology for designing them, the relationship is difficult to tease out. Of the survey reports above only Bambek reproduces the complete questionnaire in the report; Aldrin (2010) gives her questionnaire but does not present her findings in percentages as others have done (evidently not deeming these details central to her argument about naming and identity). The methodology of these surveys and how they can be adapted to shed light on social intuition will be discussed in the following chapters, especially Chapter IV. Chapter IV will also dig deeper into the reasons for name choice that have already been mentioned briefly in this literature review.

III. Material and methods

This section describes the material and methods used in this study. First it explains how data was collected, why a survey was chosen as the principal means of data collection and the choices made during survey and questionnaire design. Then it describes the scope and content of the data. Lastly the methods of data analysis are presented.

III.1 Data collection

The choice of respondents is a decisive factor in a study on social settings. I wanted data on current naming practices and thus I wanted to find large numbers of families with young children: in municipal kindergartens, certainly, there are large numbers of children and thus I decided to use kindergartens as a means of reaching respondents. There would, of course, have been even fresher data in maternity hospitals and registry offices. However, I feared registry offices and hospitals would not want me, a foreign citizen, asking intimate questions and also, I felt asking people who had very recently experienced the life-changing event of childbirth to be my respondents would not be very fair, especially since I would not be in a position to offer support for possible falling-outs between partners or other crises such as post-partum depression. I also felt that these places were too official and did not want my study to be associated with state authority; I wanted participants to be more relaxed when completing the survey. Another possibility would have been to contact a parish and ask their cooperation, but that would have limited the data to only baptised children and that was not my wish. I did not approach primary or secondary schools because the time elapsed from the actual naming would, again, have been longer than I wanted. Choosing a kindergarten enabled the gathering of fairly coherent data from the time following the transition into post-socialism. A certain point in time, as described in section II.1, is relevant for this study.

III.1.1 The survey instrument

The obvious advantage of using a survey is that it reaches real-life respondents, thus obtaining answers that are not determined by the learned truths of a research community. While this is true, the design and wording of

a survey may prompt specific answers. Thus, a survey needs to be well designed in order to be reliable. Two surveys were designed to gather material from parents on why they chose the name they did for their child. The aim was to gather material on reasons for name choice and later in analysing the results draw conclusions on larger patterns of preferences that would illustrate how social intuition works and these findings would be compared between the Zagreb and the Sofia material.

The fact that I am a foreigner and not part of the Croatian or Bulgarian communities obviously had an impact on the survey design as well as the choice of the survey instrument. The study was not designed in terms of participant observation because of the limited amount of time that could be spent in Croatia and Bulgaria and lack of confidence in non-native language skills. The need for swift reaction and adequate interaction to make the interviews both pleasant for the respondents and informative enough for the study also ruled out in-depth interviews, at least in the initial phase of material-gathering. It later became evident that there was enough material for purposes of this study without additional interviews. There were, of course, also advantages in being a foreigner: people did not assume that I knew the inherent traditions of their communities and would often verbalise their traditions and their own stance towards them.

Considering the need to gather two comparable sets of data, large enough in scope and specific enough in detail to allow analysis, in a short period of time and in a way that would not be hampered by possibly inadequate communication skills, a self-administered questionnaire was a suitable choice for the survey. Such questionnaires are traditionally paper-based; the respondent fills it in with a pen on his or her own and returns it to the researcher.

Self-administered questionnaires obviously have advantages and disadvantages compared to other data collection methods. Self-administered questionnaires have been described by Fowler (2002: 72–74) as having the following advantages: questions with long and complex response categories are possible; batteries of similar questions are less problematic than in other survey tools, especially because the visual nature of the self-administered questionnaire makes them easier to understand; and the fact that respondents do not need to share their answers with an interviewer in person and see the reaction makes the exercise less demanding socially. However, as Fowler notes, self-administered questionnaires require especially careful

questionnaire design, completely open questions are usually not useful, the researcher cannot exercise any quality control (for instance checking that all questions are answered and understood as intended) and the respondents need to be good readers and writers. (Fowler 2002: 72–74)

On the other hand, self-administered questionnaires have the advantage of being identical to all respondents; unless different questionnaires are handed out, all respondents receive identical questions and whether they understand all the questions as intended or not, all are given the same information and prompts. Language is to be engineered to promote uniformity of understanding (Fowler 2002: 81); the consistency of data is helped by questions which mean the same to each respondent and are consistent in wording (Fowler 2002: 78).

III.1.2 The survey situation

Two municipal kindergartens, one in Zagreb, the other in Sofia, were chosen for the survey. The aim was to find comparable social settings with families of similar employment and financial status. The majority of children in kindergarten have two working parents and would be considered middling in income; more well-off parents would not put their children in municipal kindergartens, but rather opt for specialty kindergartens such as international pre-schools, or employ somebody to take care of their children at home. Having said this, it is not implied that the municipal kindergartens provide a lower standard of child-care with fewer opportunities; both the Zagreb and the Sofia kindergarten have programmes for foreign language learning, children with special needs and other specialised offerings.

My respondents consist of parents of the children who attended kindergarten in the time period studied as well as the kindergarten staff, who told me about the choice of names for their children. There are a few exceptions where relatives other than the parents of the kindergarten children filled in the questionnaires; more information about all respondents can be found in Section III.2.1.

Most of the respondents were residing in Zagreb and Sofia. Again, for the sake of consistency and coherence between the two sets of material, the study groups needed to be as comparable as possible. The capitals of both countries were the obvious choice, because in both Croatia and Bulgaria the capitals are prominent in many areas of life – Zagreb and Sofia are not only administrative but also economic, cultural and educational centres of their respective countries. In this way differences in basic parameters such as

status of the city studied within the national culture and the status of the language spoken were eliminated. Otherwise much of the study could have been spent asking such impossible questions as ‘can Daruvar be compared to Sofia’, or ‘is Plovdiv the Rijeka of Bulgaria.’

The respondents participated in the survey in November 2001 in Zagreb and in January and February 2002 in Sofia. In both locations the kindergarten staff distributed the survey questionnaires with a cover letter to all the parents of children in their groups and collected them 10 days later, so that the parents of the children would have one full week plus a weekend in which to complete the questionnaires at home. The kindergartens were both large; in Zagreb there were about 250–260 children attending (kindergarten attendance varies on a daily basis due to largely natural reasons: family plans, illnesses and other things take their toll on the daily count), and 261 questionnaires were returned, including those filled in by the staff. In Sofia there were about 330 children attending at the time of the survey and 361 questionnaires were returned, including questionnaires filled in by the staff. About 75% of the forms returned were completed for children of kindergarten age; the cover letter urged parents to photocopy the questionnaire if they wanted to complete it for children who did not attend that kindergarten (but were, for instance, in school). Because of these and the staff participation, it is difficult to quantify the return rate precisely except to say it was surprisingly good.

The cover letter was designed to encourage parents to participate in the study; it was also obvious that the staff urged parents to return their questionnaires. In the Zagreb kindergarten a meeting with kindergarten teachers from all groups was arranged to introduce and distribute the survey. The Sofia kindergarten was used to serving as a target for surveys as students from the pedagogical faculty of Sofia University often gather data for their theses there. Both kindergartens were of great help.

III.1.3 Questionnaire design

The questionnaire (Appendix I–III) was a three-page schedule of my design, which heavily relied on Kalkanova’s questionnaire (given to me by Kalkanova in April 2001) and Kiviniemi’s studies on reasons for name choice (Kiviniemi 1982: 172–173; 2006: 128–150). As with all survey questionnaires, there were many problems to consider: How should a suitable questionnaire look and feel? How could I obtain all the information

O DJETETU		
Ime:	Prezime*:	Druga imena (nadimak, kršteno ime i sl.):
Datum rođenja - dan:		mjesec:
Starost:		
Spol:	<input type="checkbox"/> ženski	<input type="checkbox"/> muški
Nacionalnost:	<input type="checkbox"/> Hrvat/ica	<input type="checkbox"/> Druga, koja:

Figure III–1. The introductory questions from the Zagreb questionnaire. The entire three-page questionnaire in Croatian and Bulgarian, as well as its translation into English, can be found in appendices I–III.

I sought? How long is too long when it comes to questions? How specific is too specific? Not all were satisfactorily solved.

The questionnaire begins with instructions on how to complete it, emphasising that the survey is not a knowledge test and respondents are to give their own, personal opinions. The questions begin with basic information about the child whose naming is to be discussed (see Figure III–

ЗА ИЗБОРА НА ИМЕТО НА ДЕТЕТО						
1 – ДА, ТОЧНО 2 – ДА, ДОНЯКЪДЕ 3 – НЕШО ПО СРЕДАТА 4 – НЕ, НЕ СЪВСЕМ 5 – НЕ, ИЗОБЩО НЕ						
А. Искahме да дадем на нашето дете име, което да е ... (отбележете с кръгче една от дадените с числа възможности)						
1	необикновено	1	2	3	4	5
2	обикновено	1	2	3	4	5
3	модерно	1	2	3	4	5
4	наследствено в нашето семейство	1	2	3	4	5
5	традиционно за нашия народ	1	2	3	4	5
6	обичайно и извън нашата етническа група	1	2	3	4	5
7	красиво	1	2	3	4	5
8	благозвучно и "пасва" с фамилията на детето	1	2	3	4	5
9	знак, че принадлежим към определена етническа/религиозна група	1	2	3	4	5
1 – ДА, ТОЧНО 2 – ДА, ДОНЯКЪДЕ 3 – НЕШО ПО СРЕДАТА 4 – НЕ, НЕ СЪВСЕМ 5 – НЕ, ИЗОБЩО НЕ						
В. Избрахме на нашето дете това име ... (отбележете с кръгче една от дадените с числа възможности и коментирайте)						
1	защото ни хареса значението на името а) какво е значението на името?	1	2	3	4	5
2	защото искахме нашето дете да получи определено умалително име а) кое умалително име? защо точно това умалително име?	1	2	3	4	5
3	защото искахме да избегнем умалително име, което не харесваме а) кое умалително име? защо искахте да избегнете това умалително име?	1	2	3	4	5
4	защото искахме името на детето да бъде международно а) защо искахте името да бъде международно?	1	2	3	4	5

Figure III–2. The A series and the first four questions from the B series on the Sofia questionnaire.

1); this was done so that if respondents had several children, they would be guided to answer about the choice of name for one child and not all of their children and also to start off with easy, answerable questions, making the the start of the survey a pleasant experience for the respondents as they would know that they have the ‘correct’ answers here.

After giving information on the child, the parents were asked to answer a set of closed questions (referred to here as the A series; see Figure III–2), rating the importance of various commonly used descriptors (unusual, modern, beautiful) in the choice of name for their child on a five-point scale. That was followed by a set of closed questions each of which was accompanied by an open question (the B series); the open questions allowed the respondents to complete their answer to the closed question with additional thoughts or reflections.

One open question asking about ‘other things’ followed (question C); to trigger thinking, factors like baby name books, timing of choice, stories and second thoughts were mentioned in subquestions, although they would not be relevant to all respondents.

After question C (as seen in Figure III–3) there was a closed question with checkboxes on who chose the name (question D, found in Figure III–4) and followed by spaces for details of the immediate family members of the child: siblings, parents and grandparents. The questions on family members were placed at the end for two reasons: first, to make it clear that the questionnaire was about the naming situation of the child defined on page one, not about the names of other family members or family names in general; and second, because as the questionnaire proved rather long, the last questions should be easy to answer, to encourage the respondents to do so.

The questionnaire does not recognise less conventional family structures, e.g. single-parent families, families with more than two parents or families with same-sex parents as standard options on the questionnaire. To be sure, the cover letter and the introduction to the questionnaire advised respondents that there were no correct answers and parents in less conventional families are often used to not fitting into the standard formulas, but I nonetheless feel

C. Drugi razlozi koji su utjecali na izbor imena vašeg djeteta. Kako ste izabrali ime? Jeste li koristili neku knjigu s imenima ili slično? Kada ste izabrali ime? Imate li neku priču povezanu uz ime ili izbor imena? Da li biste sada, i zašto, promijenili ime? (Molim nastavite na drugoj strani u slučaju da ovaj prostor nije dovoljan!)

Figure III–3. Question C with subquestions from the Zagreb questionnaire. In brackets the respondents were asked to continue on the next page if more space was needed.

- D. Кой избра името на детето? (Изберете една от възможностите)**
- ☐ майката
 - ☐ бащата
 - ☐ родителите заедно
 - ☐ родителите заедно с братята/сестрите на детето
 - ☐ братята/сестрите на детето
 - ☐ родителите заедно със своите родители
 - ☐ дядото и бабата по бащина линия
 - ☐ дядото и бабата по майчина линия
 - ☐ някой друг/някои други; кой:

Figure III-4. Question D from the Sofia questionnaire.

bad about this inadequacy. The choice was made for two reasons: it was expected that the families participating in the study would overwhelmingly be conventional families, as statistics from Croatia and Bulgaria show and it seemed likely that some more conservative respondents might feel moral or other objections to different families. Indeed (and as supported by the design of the questionnaire) most families in the data are two-person heterosexual families. Also, not one of the children in the data is reported to be adopted, although some of them may be; the questionnaire did not ask specifically about adoption. All in all I do not think this had significant consequences on the results of this study; I hope I will find a way to make future studies more inclusive.

As Figure III-5 shows, there was also no model given for marking that a family member is deceased, only their current ages. This was unfortunate and is discussed further in section IV.1.4. The very last question on the questionnaire was a closed question on who completed the questionnaire, shown in Figure III-6.

The questionnaire thus included both open and closed questions. According to Fowler, the advantages of open answers are that they generate unanticipated answers and real views of the respondent. Open answers also give respondents a chance to express their sentiments in their own words, instead of words chosen by the researcher, which is a gratifying experience for some. However, closed questions are usually a more satisfactory way of gathering data, because the task of answering is easier and the interpretation of the data more straightforward. Open answers, Fowler argues, are rarely analytically interesting. (Fowler 2002, 87.)

Each of the closed questions on the questionnaires had several answer categories within the given set of answers. The intention was to be able to compare the two social settings studied and thus scaling of the answers was

OSNOVNA INFORMACIJA (Popunite ili izaberite odgovarajuću mogućnost)

BRATA I SESTRE DJETETA (ako ih ima):

1. Ime:	Starost:	3. Ime:	Starost:
2. Ime:	Starost:	4. Ime:	Starost:

RODITELJI:

majka

otac

Ime:
Starost:
Mjesto rođenja:
Mjesto stanovanja:
Obrazovanje:
Zanimanje:
Nacionalnost:

DJED I BAKA PO MAJCI:

baka

djed

Ime:
Starost:
Mjesto rođenja:
Mjesto stanovanja:
Nacionalnost:

DJED I BAKA PO OCU:

baka

djed

Ime:
Starost:
Mjesto rođenja:
Mjesto stanovanja:
Nacionalnost:

Figure III–5. Questions about family members on the Croatian questionnaire.

needed. For the answers to be useful in analysis, the answer categories needed to be perceived by respondents as relevant and with scope for a true answer to be given. Reporting with a measurement tool not detailed enough would show only the largest differences and all the rest would look similar even if they were not necessarily similar in detail. All of the closed questions were worded to emphasise that the object was to have the personal views of the respondents.

For the closed answers of the A and B series the scale chosen was: ‘yes, exactly’; ‘yes, more or less’; ‘something in between’; ‘no, not really’; ‘no, absolutely not’, indicated by circling numbers. This is based on the Likert scale, which is commonly used on questionnaires for specifying respondents' level of agreement to a question. Because all the questions were worded to reflect the personal views of the respondents filling in the

Кой попълни този формуляр? (Изберете една от посочените възможности)

- ☐ майката
- ☐ бащата
- ☐ родителите заедно
- ☐ някой друг, кой:

Figure III–6. Question asking who completed the form on the Sofia questionnaire.

questionnaire, it seemed more natural to use the straightforward ‘yes’ and ‘no’ instead of Likert’s ‘agree’ and ‘disagree’. Also, the questions were worded in a way that made the answers yes/no seem natural and correct. A further point in favour of using yes/no answers was that there seemed to be no authoritative sources on how the Likert scale usually is translated into Croatian and Bulgarian and how these translations are generally received.

The middle Likert item, which is stated in its classic form as ‘neither agree nor disagree’), has elicited wide discussion about the advisability of offering a ‘middle’ or ‘don’t know’ response in opinion research. According to Converse & Presser (1986, 36), over 70% of American adults would volunteer a ‘don’t know’ answer on subjects they thought obscure even if there wasn’t one offered amongst the given answers; on the other hand, some 20% would ‘*choose* a middle alternative when it is offered although they would not *volunteer* it if it were not mentioned’ (emphasis theirs). Fowler agrees, saying that a ‘don’t know’ response is often an announcement that the informant is unwilling to do the work involved in giving an answer. On the other hand, respondents might legitimately not know the answer to a question, even if it is a question about their own lives, feelings or experiences. (Fowler 2002, 82–85.) As Greenacre points out, a ‘neither agree nor disagree’ answer might actually mean ‘don’t know’ (Greenacre 2007, 5) and this should be borne in mind. Marsh (1982, 134) concludes that when the ‘don’t know’ response is absent one must always remember that the proportion of people who would answer ‘don’t know’ if it were possible is high. In this study the ‘middle’ alternative was chosen (with the wording ‘something in between’). This seemed more straightforward than ‘neither yes nor no’, since it reflected, again, a more colloquial tone and communicating to the respondents that their private views were being sought.

Testing is important for questionnaires and absent the time and resources for an on-site pilot study, a number of other measures were taken, the most important of which was informal canvassing with the help of colleagues and friends. Numerous colleagues abroad were consulted on different versions of the questionnaire; students, post-graduate students and colleagues in my home department gave their comments on several occasions; native speakers (including non-linguists) commented on the language and readability of the questionnaires in both Croatian and Bulgarian; and pilot respondents were recruited. The pilot respondents completed the questionnaire and answered

subsequent questions on how much time it had taken, whether they felt intimidated or embarrassed by any of the questions, how they felt about sharing such information about themselves and their children and whether they would hesitate to volunteer again for a similar survey. Changes were duly made to the questionnaire and the questionnaires were distributed as given in Appendices I and II; the English translation of the questionnaire is in Appendix III.

III.1.4 Questionnaire wording

Deciding the wording of a questionnaire is difficult – and irreversible; once the forms have been returned, it is impossible to start again and make the questions clearer or better.

Question series A and B were typographically set as groups of questions (see appendices and Figure III–2) and the A series starts with the colloquial sentence ‘We wanted to give our child a name that is ...’ followed by a description for names, for instance, ‘unusual’ (A1). The respondent was then supposed to indicate which of the answers ‘yes, exactly’; ‘yes, more or less’; ‘something in between’; ‘no, not really’; ‘no, absolutely not’ they thought would reflect their views on the name for their child. The B series is very similar, with the common opening ‘We wanted to give our child the name we chose ...’ followed by a longer ‘because’ sentence, for instance ‘because we liked the meaning of the name’ (B1). The respondent was then supposed to indicate which of the answers ‘yes, exactly’; ‘yes, more or less’; ‘something in between’; ‘no, not really’; ‘no, absolutely not’ they felt reflected their views. After each question in the B series there was a follow-up question, for example ‘because we liked the meaning of the name’ (B1) was followed by ‘What does the name mean?’ (B1a) and here space was left for respondents to answer in their own words.

As the A series and the B series formed batteries of similar questions visually as well, it could be supposed that most respondents might read the whole sentence but would really respond to the *description* of the name in the A series (since that was the part that changed) and the ‘because’ sentence in the B series. Thus these fragments would have to work as complete descriptions of names and reasons for name choice. Whether a statement for reaction was placed in the A or B series (or both, as some were) was determined by how the questionnaire would work as a whole; it would have been bad practice to respondents by the mere length of the questionnaire or make it overly difficult for them to start. Although I would

have liked to have additional information in the respondents' own words on all of the questions, this would have made the questionnaire too tiresome and too many would probably have stopped halfway or not even begun.

The order of the questions tried to follow the logic of putting ease of completion foremost. Somewhat similar questions were grouped together, although the hypothetical themes (tradition, family, etc.) were divided between the sections. The hypothetical themes are presented and discussed in the sections of Chapter IV.

III.2 Data

The data for this study gathered through a survey where respondents – mostly parents – reported through a self-administered questionnaire on their choice of a name for their child. The total number of returned questionnaires was 261 for Zagreb and 361 for Sofia. The information includes reasons for name choice; which names were chosen; the names of the parents who chose the names and their parents; the names and ages of any siblings of the child and background information on the parents' birthplaces and education. All in all 65 variables are derived directly from the questionnaire (excluding a varying number of siblings), which in addition includes ten open answers. In the analysis, which combines variables and computes new variables from the information from the questionnaire (e.g. number of children in the family), approximately 200 variables have been used. There are 1110 open answers in the material; some of them are very short, others long and detailed.

Six questionnaires were returned totally empty, three in Zagreb and three in Sofia, with a comment on one of the Sofia questionnaires – *Не желая да го попълвам* 'I don't want to fill it in'. These six questionnaires are obviously not included in this presentation.

The rest of the questionnaires were returned with varying numbers of answered and unanswered questions in different parts of the questionnaire. For instance, there seem to be a number of children in the material who do not live with both their parents; mainly they live with their mothers. There are also a number of fathers who do not seem to have participated at all in the child's affairs; in these cases data about the paternal grandparents are also missing. Ten of the questionnaires are such that data about the father are missing although data are given for the mother and data on the paternal grandparents are missing although data on the maternal grandparents are

given. There is no similar omission of data on the mother or the mother's parents when data on the father would be present. In addition, one of the fathers in the Sofia material is reported to be deceased.

III.2.1 The respondents

According to the answers for the last question ('Who completed the questionnaire?'), the main respondents in these data are mothers: 69.0% of the Zagreb questionnaires and 61.8% of the Sofia questionnaires were completed by mothers. The second largest group of respondents is parents together completing the questionnaire; 21.5% of the Zagreb questionnaires and 16.6% of the Sofia questionnaires were completed by both parents together. Fathers completed in 7.3% of the Zagreb questionnaires and 14.1% of the Sofia questionnaires. Somebody else, in this case the paternal grandmother, completed one (0.4%) of the Zagreb questionnaires. Of the Sofia questionnaires, 2.5% were filled in by somebody other than a parent: three maternal grandmothers, two grandmothers (side unknown), one sister and one aunt. 1.9% of the Zagreb questionnaires and 5.0% of the Sofia questionnaires lack information on who completed the questionnaire.

III.2.2 The responses – and non-responses

A frequent problem with surveys is non-response, i.e. lack of answers from potential respondents. Non-response is one of the most important sources of systematic error. Fowler (2002, 40) gives three common reasons for non-response: The questionnaire does not reach all intended informants, the intended informants do not want to answer, or the informants are not able to answer. In trying to avoid the first problem, namely that the questionnaire would not reach all the intended informants, the kindergartens proved to be a good choice, on account of the invaluable help from kindergarten staff. The return rate for this survey was very high, as discussed in section III.1. On the other hand a number of the respondents left one or more questions unanswered on the returned questionnaire, or their answers were unclear in some way and thus could not be used in these analyses.

Obviously one of the basic questions is why some of the respondents left questions unanswered. All survey research, especially with self-administered questionnaires such as this one, shows significant non-response rates. Here, quality control was carried out by kindergarten staff, who have probably seen to it that most parents returned their questionnaires, but did not check that they had answered every question on the

questionnaire – or at least this was not the intent. The questionnaires were returned in envelopes provided for this purpose, which discouraged staff from looking at the questionnaires, even if the envelopes may not have been sealed. This was by design. Two of the questionnaires in Zagreb were returned with a contract between the parents and kindergarten on the care of the children for whom the questionnaires were filled in, so at least these parents expected the kindergarten staff to look in the envelope – but they did not (The contracts were, of course, returned to the kindergarten). The questionnaire and the cover letter prompted the respondents to give their own opinions and emphasised the fact that there were no correct, official or expected answers (this was stressed particularly in the Sofia cover letter, on the suggestion of a Bulgarian friend). The questionnaires themselves encouraged respondents to leave non-applicable questions unanswered and the cover letter told them it was fine to avoid uncomfortable questions. This was all done in order to obtain as many answers as possible from respondents who might not be comfortable with giving such personal information to an unknown researcher from Finland.

Still it is probable that some of the respondents declined to answer because they were not able to. They might not have lacked the information to answer some questions; they might have had no opinion on some other questions; or they might not have understood what the questionnaire was asking.

Missing – or unclear?

In addition to missing answers, the data include unclear answers. These are

5	tradicionalno u našem narodu	1	2	3	4	5
6	uobičajeno i izvan naše etničke zajednice	1	2	3	4	5
7	lijepo	1	2	3	4	5
8	milozvučno i "slaže se" s djetetovom prezimenom	1	2	3	4	5
9	znak da pripadamo određenoj etničkoj/vjerskoj zajednici	1	2	3	4	5

1 - DA, TOČNO	2 - DA, MANJE-VIŠE	3 - NEŠTO IZMEĐU	4 - NE, NE BAŠ	5 - NE, UOPĆE NE
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B. Htjeli smo dati našem djetetu ime koje smo izabrali ... (zakružite odgovarajuću mogućnost i komentirajte)

1	jer se nama svidjelo značenje imena	1	2	3	4
	a) što znači ime?				

Figure III–7. Example of questionnaire with unclear answers: two questions (A7 and B1) are marked, the rest are not; and none of the preset answers is chosen.

	missing answers, number		unclear answers, number		missing or unclear answers, %	
	Zagreb	Sofia	Zagreb	Sofia	Zagreb	Sofia
A1 unusual	70	186			27.1%	52.0%
A2 common	70	177	2		27.9%	49.4%
A3 modern	69	175	3	1	27.9%	49.2%
A4 hereditary	62	102	1	2	24.4%	29.1%
A5 traditional	57	171			22.1%	47.8%
A6 interethnic	69	197			26.7%	55.0%
A7 beautiful	39	135	7	3	17.8%	38.5%
A8 surname	69	182	1		27.1%	50.8%
A9 community	70	193	1		27.5%	53.9%

Table III–1. Missing and unclear answers, A series.

generally of the kind where the respondent, asked to choose one of the possibilities, chose two, or marked the question but did not choose any of the preset answers and most often did not mark other questions that might have clarified it, or marked only a couple of the questions. An example of the last can be seen in Figure III–7. This example shows two marked questions and I assume the respondent wanted to show that these two marked name choice reasons were more important than the others which were left unmarked. Since the respondent has not chosen any of the answers given (represented by the numbers 1 through 5 on the right hand side of Figure III–7), there is no way of knowing what would have been chosen if more guidance to complete the question had been available. These and other unclear answers are combined with the missing answers.

Missing and unclear answers

On the following pages, the missing and unclear answers are presented in the order of the questionnaire. The smallest number of missing answers is on the gender of the child, while the largest number of missing answers is found in the open answers.

As is seen in Table III–1, the unclear answers are few compared to the missing answers and the overall responses. The A series displays the largest percentages for non-response of the closed questions; question A6 on names usual in ethnic groups other than one's own and A9 on names that signal belonging to an ethnic or religious community show significant numbers of non-responses, especially in Sofia, as expected in the hypothesis. Question A7 about beautiful names shows the largest number of unclear answers.

Table III–2 displays the missing and unclear answers in the B series. There are again few unclear answers. One possible explanation for the

	missing answers, number		unclear answers, number		missing or unclear answers, %	
	Zagreb	Sofia	Zagreb	Sofia	Zagreb	Sofia
B1 meaning	38	103	5	1	16.6%	29.1%
B2 nickname	64	162		1	24.8%	45.5%
B3 avoid nickname	65	166			25.2%	46.4%
B4 international	59	151			22.9%	42.2%
B5 date	63	156			24.4%	43.4%
B6 other family names	54	125	1		21.3%	34.9%
B7 namesake	58	107	1	1	22.9%	30.2%
B8 friend	62	162	2		24.8%	45.3%
B9 famous person	63	158		1	24.4%	44.4%
B10 fictional person	63	163	2		25.2%	45.5%

Table III–2. Missing and unclear answers, B series.

comparatively large number of unclear answers to B1 in Zagreb (see Table III–2 for details) is its position on the questionnaire; it seems likely that the first open space for comments on the questionnaire prompted respondents to write what was on their mind. Although it is actually the space for comments (B1a) that has prompted the comments, they seem to have seeped into the closed answers as well. The other questions in this section with the most missing answers are the age of the paternal grandfathers and maternal grandfathers as Table III–3 shows.

Thus, these data have their fair share of missing or unclear answers. For purposes of analysis, however, remaining answers are sufficient; the missing or unclear answers clearly do not rise to the point where analyses are futile and probably false. In the detailed analysis, the missing or unclear answers may be included or excluded as reasonable – and this is always clearly indicated.

III.2.3 The namegivers

Legally the parents of the children decide about the names and so their age at birth of the child, ethnic group and education are variables used in later analysis.

Age of parents when the child was born

The age of mother and father at the time when the child was born has been computed as the difference between the age of the child and the age of the mother or father respectively; thus this number is not entirely accurate, but will in no case be more than a year wrong. The ages of mothers and fathers

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	missing or unclear answers, number		missing or unclear answers, %	
	Zagreb	Sofia	Zagreb	Sofia
07 age of child	4	18	1.6%	5.0%
08 sex of child	0	2		0.6%
09 nationality of child	6	26	2.3%	7.3%
D who chose the name	4	4	1.6%	1.1%
mother, age	9	18	3.5%	5.0%
mother, education	25	17	9.7%	4.7%
mother, nationality	10	24	3.9%	6.7%
father, age	17	21	6.6%	5.9%
father, education	32	23	12.4%	6.4%
father, nationality	20	30	7.8%	8.4%
maternal grandmother, age	29	75	11.2%	20.1%
maternal grandmother, nationality	16	45	6.2%	12.6%
maternal grandfather, age	70	104	27.1%	29.1%
maternal grandfather, nationality	31	64	12.0%	17.9%
paternal grandmother, age	58	81	22.5%	22.6%
paternal grandmother, nationality	28	54	10.9%	15.1%
paternal grandfather, age	88	126	34.1%	35.2%
paternal grandfather, nationality	42	75	16.3%	20.9%
who completed the questionnaire	2	15	0.8%	4.2%

Table III–3. Missing and unclear answers, background questions.

which were calculated as 15 or younger are most likely mistakes or misunderstandings, since these ages are mostly below 10 (exactly 0, 0 and 8 for the mothers and 3, 6 and 14 for the fathers; 14 is, of course, a biologically possible age for fatherhood). They have been combined with the missing answers for analysis; regardless, the cases are few. See Table III–4 for details.

Ethnic group

An unfortunate mistake on the Sofia questionnaire was that the question for ‘nationality’ (in the sense of ethnic group) remained nationality – that is, *националност*, in the final version. It should have been *етническа принадлежност*, ethnic affiliation, as this was the appropriate wording according to my Bulgarian consultant. The Bulgarian Census card of 2001 used the wording *етническа група*, ethnic group. This was accordingly

corrected by hand on the first page of the questionnaire, as can be seen in Appendix II.

The majority of the mothers in the material belong to the majority ethnic groups of Croatia and Bulgaria respectively. 90.7% of the Zagreb mothers are Croats and 93.0% of the Sofia mothers are Bulgarian. 5.4% of the Zagreb mothers are of another ethnic group, namely – in descending order – Slovene, Muslim, Serbian and Bosniak. 0.3% of the Sofia mothers are of another ethnic group, namely mixed (exact translation ‘mixed marriage’) where their mother is Armenian and father Bulgarian. 3.9% of the Zagreb questionnaires and 6.7% of the Sofia questionnaires lack information on the mother’s ethnic group.

The majority of the fathers in the material belong to the majority ethnic groups of Croatia and Bulgaria respectively. 90.3% of the Zagreb fathers are reported as Croats and 89.7% of the Sofia fathers are reported as Bulgarians. 1.9% of the Zagreb fathers are reported as another ethnic group, namely Muslim, Bosniak, Chinese, or are declared anational (*anacionalan*) or undeclared (*neopredjeljen*). 2.0% of the Sofia fathers are reported to have another ethnic group than Bulgarian, namely Russian, Serbian, Armenian, mixed (compare above) or marked with the word no (*не*). 7.8% of the Zagreb questionnaires and 8.4% of the Sofia questionnaires lack information on the father’s ethnic group.

Education

The education of the parents in the data mostly falls into two groups: those

	Zagreb		Sofia	
	Mothers	Fathers	Mothers	Fathers
Age 0–15	0	0	3 0.8%	3 0.8%
Age 16–20	13 5.0%	0	31 8.7%	6 1.7%
Age 21–25	54 20.9%	28 10.9%	120 33.5%	70 19.6%
Age 26–30	85 32.9%	73 28.3%	118 33.0%	126 35.2%
Age 31–35	61 23.6%	72 27.9%	37 10.3%	63 17.6%
Age 36–40	28 10.9%	41 15.9%	13 3.6%	32 8.9%
Age 41–45	5 1.9%	14 5.4%	4 1.1%	21 5.9%
Age 46–50	0	7 2.7%	2 0.6%	2 0.6%
Age 51–	0	3 1.2%	0	2 0.6%
Age missing	12 4.7%	20 7.8%	30 8.4%	33 9.2%
Total	258 100%	258 100%	358 100%	358 100%

Table III–4. Ages of parents in Zagreb and Sofia.

	Zagreb				Sofia			
	Mothers		Fathers		Mothers		Fathers	
Primary	6	2.3%	3	1.2%	1	0.3%	6	1.7%
Vocational	1	0.4%	3	1.2%	0		0	
Secondary	114	44.2%	99	38.4%	120	33.5%	141	39.4%
Higher vocational	21	8.1%	18	7.0%	27	7.5%	9	2.5%
University	91	35.3%	103	39.9%	193	53.9%	179	50.0%
Unknown	25	9.7%	32	12.4%	17	4.7%	23	6.4%
Total	258	100%	258	100%	358	100%	358	100%

Table III–5. Education of parents in Zagreb and Sofia.

with secondary education and those with university education. The distribution is detailed in Table III–5.

The educational systems in Croatia and Bulgaria have been rather similar for a long time. Primary education equals 8 years of school. Vocational in this context means one or two years of vocational training after primary school; it is a type of secondary education although it was separately counted. Secondary education may thus be either vocational or general and has usually lasted four years. So-called higher vocational education is an additional two to four years of what would now typically be called polytechnic school. (Opetushallituksen moniste 15/2000, 86; Structure of education in Bulgaria 2004)

University here means a degree at any level of university studies – bachelor’s, master’s, PhD or similar – as the different degrees were not distinguished on the questionnaire. Differentiating between degrees could have been fruitful in the Sofia data, where so many have university degrees; this level of university education amongst the respondents was not expected. Some of the respondents listed their degree but most have only given the general *VSS* (Croatian, abbreviation for *visoka stručna sprema*) or *вууе* (Bulgarian) which can mean any of the degrees mentioned. These terms would typically refer to bachelor’s degrees and people with master’s and doctoral degrees would then list their degree – but this cannot be verified for each of the questionnaires.

Who chose the names?

In response to question D, ‘Who chose the name?’, 22.9% of the Zagreb respondents and 25.7% of the Sofia respondents answered that it was the mother; the father chose the name in 13.2% of the Zagreb questionnaires and 7.3% of the Sofia questionnaires. The parents together chose the name in 48.4% of the Zagreb questionnaires and 63.1% of the Sofia

questionnaires; the parents chose the name together with the child's siblings in 7.8% of the Zagreb and 0.3% of the Sofia questionnaires. The child's siblings chose the name on 3.5% of the Zagreb and 0.6% of the Sofia questionnaires and the parents together with their parents chose the name on 1.2% of the Zagreb and 1.4% of the Sofia questionnaires. The paternal grandparents chose the name on 0.3% of the Sofia questionnaires and somebody else chose the name on 1.6% of the Zagreb and 0.3% of the Sofia questionnaires. 1.6% of the Zagreb and 1.1% of the Sofia responses are unclear or missing a response to this question.

Legally the parents of a child are the ones to choose the name; from a legal point of view other answers would mean someone suggested a name and the parents endorsed that choice rather than actual consultation on the choosing of a name. There might have been many suggestions that failed to be endorsed, or suggestions that were adopted without acknowledging the initial suggestion as a real choice. These are, whatever the case may be, the answers the respondents have given. Section IV.6 includes a discussion of who chose the name based on data from the open answers; it complements these results.

III.2.4 The children

The children in the data are those who were designated by their parents as having their name choice be the subject of the questionnaire. The age of the children at the time of the survey ranges from 0 (less than one year) to 49 (the oldest named person in our data; a child of one of the kindergarten staff; the next in age is also a staff child, 23 years old). Age information is missing for 1.6% of the Zagreb children and 5.0% of the Sofia children. Most of the children are of kindergarten age; 77.2% of the Zagreb children and 77.1% of the Sofia children for whom we know the age were 7 years old or younger at the time of the survey.

Sex

49.6% of the Zagreb children are female and 50.4% are male. 50.0% of the Sofia children are female and 49.4% are male and 0.6% (two) of the children lack this information. These last two are adjusted according to the gender information of their names, so for the analysis there is no missing information.

	Zagreb		Sofia	
Monday	2	0.8%	6	1.7%
Tuesday	4	1.6%	4	1.1%
Wednesday	4	1.6%	7	2.0%
Thursday	5	1.9%	4	1.1%
Friday	3	1.2%	4	1.1%
Saturday	5	1.9%	3	0.8%
Sunday	3	1.2%	2	0.6%
Maundy Thursday	1	0.4%	0	0.0%
missing information	231	89.5%	328	91.6%
Total	258	100.0%	358	100.0%

Table III–6. Weekday the child was born.

Ethnic group

98.8% of the Zagreb questionnaires were completed for children that are reported as Croatian; the remaining 1.2% (three questionnaires) were completed for children that are reported as Muslim. 99.4% of the Sofia questionnaires were completed for children that are reported as Bulgarian; one child (0.3%) is reported Armenian and one child (0.3%) is reported to be from a mixed marriage.

Weekday of the child's birth

The weekday is a factor in name choice in some instances, so it was asked. Because of an unclear formulation in the questionnaire slightly less than 10% of the respondents gave the weekday the child was born although this was not intended. See Table III6 for details.

Number of children in family

29.8% of the Zagreb children live in a family with one child; 50.4% of the children live in a family with two children, 18.2% live in a family with three children, 1.6% in a family with four children and there were no unclear answers.

51.9% of the Zagreb questionnaires were completed for the first (or only) child in the family; 31.8% were completed for the second child in the family; 8.5% were completed for the third child in the family and two (0.8%) of the questionnaires were completed for the fourth child in the family. In addition, 2.7% of the children are twins without other siblings, 1.6% are twins with one older sibling and two (0.8%) are twins with two older siblings (which twin is 'first' or 'second' is not indicated on the

questionnaires and does not appear to be a factor in name choice). For 1.9% of the questionnaires the order of children in the family was not established.

41.9% of the Sofia children live in a family with one child; 49.2% live in a family with two children, 6.1% live in a family with three children, 0.3% live in a family with five children and 2.5% of the questionnaires have here unclear information.

63.4% of the Sofia questionnaires were completed for the first (or only) child in the family; 26.5% of the questionnaires were completed for the second child; 1.7% of the questionnaires were completed for the third child; one (0.3%) of the questionnaires was completed for the fifth child. In addition two (0.8%) of the Sofia questionnaires are filled in for twins with no other siblings and 1.7% of the questionnaires are filled in for twins with one older sibling. For 5.6% of the questionnaires the order of children in the family was not established.

On the whole the families in the Sofia data have fewer children than the families in the Zagreb data.

III.2.5 The names

As this is a study on name choice, it obviously includes names, although they are not the main object of study; the choice of them is.

The names from the Zagreb data are given in their original form, whereas the names from the Sofia data are in this section given first in their original form (or, in some cases, as the handwriting on the returned questionnaires has been interpreted) and then in their transliterated form. The transliteration was done according to the scheme in section I.3. In accordance with the note on respondent confidentiality in section I.4, unique names are not given if they do not appear in Šimundić (1988) or Jarm (1996) for the Croatian data, or Kovačev (Ковачев 1987) or Kalkanova (Калканова 1996) for the Bulgarian data.

Zagreb

The children in the Zagreb data have 141 different names, 88 of which are unique in this data. The most frequent names in the Zagreb material are *Ana*, *Ivan* and *Marko*. Table III–7 gives the most frequent names in the Zagreb data. The most common names amongst the children of kindergarten age (excluding from the data whose ages are older or unknown) are *Lucija* and *Ana* for girls and *Marko*, *Bruno* and *Dominik* for boys. The giving of these names is further analysed in Chapter V.

Boys

1. *Ivan, Marko*
2. *Bruno, Dominik, Filip, Kristijan*
3. *Josip, Luka, Nikola, Tomislav*

Girls

1. *Ana*
2. *Lucija*
3. *Hana, Ivana, Maja, Marta, Matea, Paula, Petra, Sara*

Table III–7. Most frequent names in the Zagreb data.

Of the unique names 20 do not appear in Šimundić (1988) or Jarm (1996) as headwords; of these 20 names, five are double names that appear in Šimundić individually, such as *Petar Krešimir* – both *Petar* and *Krešimir* appear individually but not together. A further nine appear in Šimundić as nicknames and one more appears in Jarm as a nickname. Of the remaining five names two are spelled against the orthographic rules of Croatian and their variants in Croatian spelling appear in Šimundić as nicknames, two are names common in the Bosniak community and the remaining name is the name of an international supermodel.

The names are given in Appendix VI in alphabetical order without frequencies in order not to reveal which names are unique; those unique names which do not appear at all in Šimundić (1988) or Jarm (1996) are not included, to protect the respondents' and their children's anonymity.

Sofia

The children in the Sofia data have 178 names, 98 of which are unique in this data. The most frequent names in the Sofia data are *Александър* [Aleksandăr], *Иван* [Ivan] and *Мартин* [Martin]. Table III–8 shows the most frequent names in order of frequency in the Sofia data. The most common names for the children of kindergarten age (again excluding from the data those older than kindergarten age and those for whom we do not know the age) are *Виктория* [Viktorija] and *Ралица* [Ralica] for girls and *Александър* [Aleksandăr], *Кристиян* [Kristijan] and *Мартин* [Martin] for boys. The giving of these names is further analysed in Chapter V.

Of the 98 unique names, seven do not appear in either Kovačev (Ковачев 1987) or Kalkanova (Калканова 1996). Of these seven one is a double name (or possibly the respondent answered on the naming of two different children on the same questionnaire; this remains unclear) and both names appear individually in both Kovačev and Kalkanova, two are unusual spellings of names that appear in the books and three have obvious models:

Boys

1. *Александър* [Aleksandăr]
2. *Иван* [Ivan]
3. *Мартин* [Martin]
4. *Кристиян* [Kristijan]
5. *Димитър* [Dimităr]
6. *Николай* [Nikolaj], *Петър* [Petăr], *Теодор* [Teodor]
7. *Любомир* [Ljubomir], *Радослав* [Radoslav], *Симеон* [Simeon]
8. *Валентин* [Valentin], *Георги* [Georgi], *Калоян* [Kalojan]

Girls

1. *Виктория* [Viktorija]
2. *Ралица* [Ralica]
3. *Ива* [Iva], *Симона* [Simona]
4. *Десислава* [Desislava], *Елена* [Elena], *Мария* [Marija].

Table III–8. Most frequent names in the Sofia data.

one is a name of a foreign soccer player, one is the name of a Thracian goddess and one is a name from an animated film. The last remaining name is apparently an innovation, a hybrid name with a commonly known root and an equally commonly known ending in an unusual combination.

The names are given in appendix IX in alphabetical order without frequencies in order not to reveal which of the names are unique in the material; those unique names which do not appear in Kovačev (Ковачев 1987) or Kalkanova (Калканова 1996) at all are not included, to protect the respondents' anonymity.

In their open answers, the respondents have mainly mentioned pronounceability and meaning as the language-related reasons for choice of a name. These answers are explored in section IV.2.3 and will thus not be repeated here; however, there are some interesting further observations to be made about the names in the data, although the respondents have not mentioned them in their open answers.

Names of parents and grandparents compared with the children

When comparing the names of the children in the data with those of their parents and their grandparents, two issues arise. The first has to do with endings and the second with orthography.

There are a multitude of suffixes in Croatian and Bulgarian anthroponymy and here attention will be laid on the suffixes *-ica* (Zagreb data only), *-ka* (both Zagreb and Sofia data), *-ko* (both Zagreb and Sofia data) and female names ending on a consonant or [-i] (both Zagreb and Sofia data). The suffixes *-ica*, *-ka* and *-ko* are common and traditional in

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	-ka	-ica	-C or [-i]
Girls	2 Zrinka	0	2 Elisabeth
Mothers	26 Ivanka	8 Ružica	3 Ines
Maternal grandmothers	28* Živka	20* Marica	1 Nelly
Paternal grandmothers	23* Ljerka	13* Đurđica	1 Karmen

* the number includes the name *Ankica*, which has both the formant *-ka* and the formant *-ica* (although *-a* in *-ka* undergoes a mutation when the two formants are combined)

Table III–9. Some female name suffixes in the Zagreb data.

Croatian and Bulgarian; *-ica* is a typical diminutive suffix, used commonly in both appellatives and proper names and *-ka* is a typical feminine suffix, while *-ko* is one of the more frequent male suffixes in proper names. In both Croatian and Bulgarian, official female names would traditionally end in *-a* (or *-ja*, which includes *-a*; Bulgarian *-a* and *-я*); there are, however, a number of borrowed names ending on a consonant or [-i].

Tables III–9 and III–10 present the frequencies of these endings in the names of the girls in the Zagreb and the Sofia data respectively. Note that the number of children and the number of parents are not equal in the data; some of the parents have acted as respondents for several of their children. The names within the table cells are examples from the data.

Although the absolute frequencies are low, there are some distinct tendencies, which are similar in the Zagreb and Sofia data. The suffixes *-ka* (for both) and *-ica* (only Zagreb) are much less popular in the names of the children than they are amongst the parents or the grandparents. This is supported by Angelova-Atanasova's survey in 1990: most of her respondents were 11 to 15 years old and they stated that they 'do not like' names with *-ka* (Ангелова-Атанасова 2001, 141). It seems Angelova-Atanasova's informants were very up-to-date on trends in naming. The fact that not only the Sofia but also the Zagreb data show this tendency is, however, intriguing; is there a larger trend to abandon suffixes such as these in Croatian and Bulgarian? Is this a consequence of the international nature of names, or is it only a coincidence that these suffixes are declining in usage at the same time in Croatia and Bulgaria? Informal canvassing has shown that the unpopularity of these suffixes in official names is a fact in both communities, although the extent of it is difficult to judge on these premises.

	-ka	[-i]	-C
Girls	3 <i>Веселка</i> [Veselka]	4 <i>Емили</i> [Emili]	7 <i>Никол</i> [Nikol]
Mothers	28 <i>Димитринка</i> [Dimitrinka]	6 <i>Ани</i> [Ani]	2 <i>Изабел</i> [Izabel]
Maternal grandmothers	67 <i>Елка</i> [Elka]	6 <i>Нели</i> [Neli]	1 <i>Насир</i> [Nasir]
Paternal grandmothers	59 <i>Величка</i> [Velička]	4 <i>Гани</i> [Gani]	0

Table III–10. Some female name suffixes in the Sofia data.

While the decline in use of the suffixes reported above is difficult to explain, it is possible to explain why female names ending on a consonant or [-i] are present in Tables III–10 and III–11. Traditional female names (as well as borrowed names that have adjusted linguistically) end on *-a* (or *-ja*) and in Croatian, names not ending on *-a* are difficult to use, because they are as a rule indeclinable. Šimunović (1989, 14) tries to convince us that such names acquire a suffix in the oblique cases (for instance *Meri* → *Merica*, *Gabi* → *Gabika*, *Karmen* → *Karmena*) and are then declinable. I have never seen this in actual use; what I have observed is the use of nicknames in oblique cases (for instance *Ingrid* → *Inga* in all cases but the nominative; perhaps this could be considered the same phenomenon, except the 1990s–2000s version shortens the original name by avoiding the unpopular suffixes *-ica* and *-ka*). Frančić and Mihaljević (1999, 176), however, points out that female names ending in [-i] or a consonant, such as *Carmen* or *Beti*, are indeclinable and retain the same form all through the paradigm. There are no such grammatical concerns about female names in Bulgarian since Bulgarian has lost its inflection system. In any case, a great majority of the

	-ko*
Boys	4 <i>Matko</i>
Fathers	15 <i>Darko</i>
Maternal grandfathers	17 <i>Cvetko</i>
Paternal grandfathers	13 <i>Mirko</i>

*excluding Marko, since the *-ko* there is not a suffix.

Table III–11. Some male name suffixes in the Zagreb data.

female names are congruent with the tradition and grammatical rules of Croatian and Bulgarian in this respect and only a small minority of the names are not. There are small fluctuations in the numbers of female names ending in a consonant or [-i] in the different generations, but this fluctuation is so small that there is no reason to believe that female names with consonantal endings are becoming increasingly popular in Bulgaria; the increase might be attributable to the small sample size. To ascertain real tendencies this should be further studied on a larger population.

The obvious differences in the remarkable decline in the usage of *-ica* and *-ka* and the slight fluctuations in female names ending in a consonant or [-i] between the female generations of the materials tell us the first one is a significant phenomenon, whereas the second one should be further studied before considering it a growing trend.

The male names in the data have a multitude of suffixes; as with the female names, *-ko* is in decline through the generations, albeit not as steeply as *-ka*, because the popularity of *-ko* is not as large as that of the female *-ka* in the older generations. The suffixes *-čo* and *-jo/-ju* are less frequent than *-ko* and show a sharp dropoff. Although the numbers indicate that we should be as wary of calling this a trend as we are with the female names ending in consonants or [-i] above, both show a consistent decline. Further study should be conducted before any far-reaching generalisations can be made. However, assuming the respondents have given the official names for all of the generations, it would seem to be the case that the use of diminutive suffixes in official names is declining. Tables III–11 and III–12 present the frequencies of these endings in the names of the girls in the Zagreb and the Sofia data respectively. Note that the number of children and the number of parents are not equal in the data as some of the parents responded for several of their children. The names in the table cells are examples from the data.

Orthography of Croatian names has been much discussed and the general

	-ko	-čo	-jo/-ju
Boys	2 Здравко [Zdravko]	0	1 Цоньо [Conjo]
Fathers	12 Петко [Petko]	2 Йончо [Jončo]	1 Фильо [Filjo]
Maternal grandfathers	15 Наско [Nasko]	6 Калчо [Kalčo]	4 Тотьо [Totjo]
Paternal grandfathers	19 Вълко [Välko]	8 Панчо [Pančo]	7 Кръстю [Krästju]

Table III–12. Some male name suffixes in the Sofia data.

outcome of the discussion seems to be that surnames should be written in the way the family has been writing them for ages (the only problem is then which point in time to choose since orthography has changed several times) whereas first names should be written according to modern orthographic rules. Amongst others Škarić (1991, 123–125) discusses the difference between normative pronunciation (*pravorijeka*), orthography (*pravopis*) and what could be translated good style (in his original it is his third ‘answer’, which he calls *jezični*). Because Vuk Stefanović Karadžić, Škarić says, allowed diphthongs with *-io* (as in *radio*), names such as *Antonio* are totally acceptable, although the oblique cases should include a *-j-*, often omitted in writing: *Antonija*, *Antoniju* and so on. On the other hand names ending in *-ia* are a different question: these should have *-j-* even in the nominative, thus *Mia* should be *Mija*. In normal Croatian speech they would be pronounced with a [i]. However, Škarić points out that parents are free to choose names as they wish for their children, so if they want the name to be pronounced without the [i] glide, they are free to do so and the name should be written accordingly. (Škarić 1991, 123–125.)

This obviously does not solve the issue. The Zagreb data show a multitude of written forms for *-ia-*, *-ija-*, *-ie-* and *-ije-*, whereas at least in the nominative, *-io*, *-eo* and *-ea* are consistently written thus. The respondents have not been asked to give the oblique cases of their children’s names nor how they pronounce them, so it might be the case that *Kristian* and *Kristijan*, *Mia* and *Marija*, as well as *Daniel* and *Danijela* pronounce the *-ia-/ija-* and *-ie-/ije-* with [i] when written with *-j-* and without [i] when written without *-j-*. Where there is no <-i> the case is clear; it would be strange to include [i] in names such as *Mateo*, *Leon*, *Gea* and *Matea*.

Overall the written forms with *-j-* prevail in all Zagreb generations, including the youngest one. Interestingly enough, the youngest Sofia generation shows similar variation: there we have *Юлиана* [Juliana] and *Кристиан* [Kristian], as well as *Кристиян* [Kristijan] and *Вивиян* [Vivijan]. For *Juliana* and *Kristian*, written forms in other European languages may have influenced the writing, but why *Vivijan* with a *-j-*? Probably other spellings of names in Bulgarian are the source; a closer look at Kalkanova’s list of official names given in Sofia 1970–1992 (Калканова 1996, 164–216) reveals a variety of spellings on some names, such as *Juliana*: *Юлиана* [Juliana] (292), *Юлианна* [Julianna] (3), *Юлияна* [Julijana] (283), *Жулиана* [Žuliana] (3), *Жулияна* [Žulijana] (2), *Джулиана*

[Džuliana] (9), *Джулияна* [Džulijana] (2); the numbers are occurrences in the official records. Presumably the different versions of Juliana here listed have their inspiration from different foreign languages (Latin/German, French and Italian respectively) with the additional versions *Уляна* [Uljana] (10) and *Хюлия* [Hjulija] (4; no *Хюлиа*, *Хулия* or *Хюлияна* in Kalkanova) through Church Slavonic or Russian and perhaps Spanish. According to Kalkanova *Вивиан* [Vivian] is the more common spelling in her Sofia data, with 9 occurrences compared to 3 *Вивиян* [Vivijan]. Apart from names, *-иа-* and *-ия-* are both productive in Bulgarian loanwords: examples such as *авиация* ‘aviation’ and within toponyms *Азия* ‘Asia’, *азиатски* ‘Asian (adj.)’, *Италия* ‘Italy’ *италиански* ‘Italian (adj.)’ come to mind. In appellatives, though, it seems *-ия* is established as a suffix; in personal names *-иа-* and *-ия-* are both used, as Kalkanova’s list of official names shows, in addition to the examples above, names such as the following spelt in both ways: *Адриан* [Adrian] (209), *Адриян* [Adrijan] (41), *Емилиан* [Emilian] (25), *Емилиян* [Emilijan] (128), *Антониа* [Antonia] (9) and *Антония* [Antonija] (757). As the Bulgarian laws on names do not mention language or spelling of names, spelling would be considered legally problematic only if it makes the name given ‘socially uncomfortable or incompatible with the dignity and tradition of the Bulgarian nation’ (Law on Personal Names, Article 5, see appendix VII). Kalkanova studied official names from birth certificates in Sofia, there are of course circumstances that might explain the more innovative spellings (as well as more unusual names) from a Bulgarian linguistic point of view: Kalkanova mentions the ethnic background of parents, archaic vocabulary and ‘parents’ coincidental ideas’ (*случайните родителски хрумвания*) as reasons for the unique names in her material (Калканова 1996, 116). As for the spelling of the names discussed above, Kalkanova’s data show that these spellings are not unusual. Orthography for the *-иа-* sequence (with or without a [i]) is apparently not standardised in Bulgarian naming.

III.2.6 Open answers

The response figures for open answers reinforce some of the main tendencies in the data. First, the Zagreb respondents have answered more diligently than the Sofia respondents; this shows especially for questions C ‘Other reasons’ and B1a ‘What is the meaning of your child's name?’, which were the most frequently answered among the open questions. See Table

III–13 for details. Question B1a is the first question where the respondents are prompted to explain something in their own words – and they do.

The greatest differences between the two groups show in questions B7a about naming for a relative, which attracted the largest number of answers in Sofia but not in Zagreb and B4a about international names, which was frequently answered in the Zagreb data but not in the Sofia data.

The ten open-ended questions – or follow-up questions – in the B series include answers where the respondents have answered some other question than the current one, or answered diligently with words in the negative when the irrelevance of the question was already established (for instance B7a ‘Why have you named after this relative?’, the respondent has answered NITI JEDAN ROĐAK SE NE ZOVE NITI SLIČNO ‘Not one relative is called anything similar’. [B7a Z82]). It seems these respondents are very diligent and being helpful they have given their thoughts on all of the questions on the questionnaire. The individual answers are discussed thoroughly in the subsequent chapters.

Some of the open answers appear more than once. In the shorter answers this seems to be by chance (for instance, on the meaning of the Bulgarian names *Камен* and *Петър* some respondents have only answered *Камък* ‘Stone’), but in the longer answers this seems to happen when the

	Zagreb	% answered	Sofia	% answered
B1a meaning	109	41.8%	118	32.7%
B2a nickname	24	9.2%	41	11.4%
B3a avoid nickname	33	12.6%	10	2.8%
B4a international	60	23.0%	11	3.0%
B5a date	26	10.0%	16	4.4%
B6a similar	50	19.2%	87	24.1%
B7a relative	33	12.6%	132	36.6%
B8a friend	13	5.0%	6	1.7%
B9a famous person	18	6.9%	9	2.5%
B10a fictional person	11	4.2%	10	2.8%
C	165	63.2%	128	35.5%
Total	542	19.1%	568	14.4%

Table III–13. Open answers in the data. Here the numbers and percentages of answers (as opposed to numbers and percentages of missing answers in Tables III–1, III–2 and III–3) are given. The maximum number of answers (100%) for each question was 258 in Zagreb (with a maximum of 2838 answers in the Total row) and 358 in Sofia (with a maximum of 3938 answers in the Total row).

respondents have answered for siblings, that is, filled in two questionnaires. It seems that these identical answers are sometimes a case of a respondent finding a good formulation when filling in the first questionnaire and then repeating it on the second one and sometimes it might represent an attempt at equal treatment of siblings. These are just speculations of course; none of the respondents explained why they have answered identically. All of these repeated answers are labelled as such in the following chapters.

III.2.7 Overview of the data

The guiding hypothesis in this thesis is that parents rarely have only one reason for choosing a name for their children; when they do have only one main reason to choose a particular name, they will still have some thoughts on other reasons as well. This section presents how the respondents responded in general to the A and B series of the questionnaire. The connections, similarities and differences between the different themes in the A and B series are discussed in subsequent chapters.

In these data the respondents seem to disagree more than agree with each other; this might be attributed to something in the questionnaire structure but more probably, parents do have divergent opinions about naming children. There is a significant structural difference between the Zagreb and Sofia materials, however: the Zagreb respondents tend to answer ‘no’ most frequently, whereas the Sofia respondents tend to leave these questions unanswered most frequently. This can be seen in tables in Appendix V and in Figure III–8 below.

In the Zagreb material, 13 of the 19 questions on naming reasons have the highest percentage of answers on the closed answer ‘no, definitely not’; in the Sofia material, 11 of the 19 questions on naming reasons have the highest percentages for missing or unclear answers. As Figure III–8 above shows, the Zagreb percentages are on the whole slightly more evenly distributed amongst the different answer categories and missing answers, whereas the Sofia data show four questions in which the missing answers constitute more than 50% of the total answers. It seems the Sofia respondents have adopted a response strategy in which they leave a question blank if they do not feel strongly about it. Some Zagreb respondents have also done this, but not as frequently as the Sofia respondents.

Figure III–8 does not display frequencies of answers on individual questions; those are analysed and discussed in terms of individual questions in Chapter IV. In Figure III–8 do, however, some typical differences show

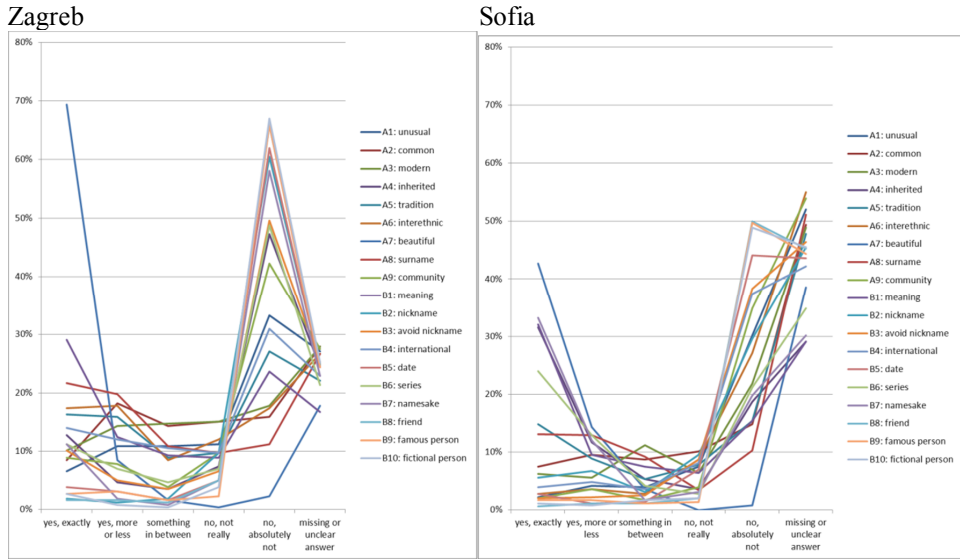


Figure III-8. Overview of the responses to closed ended questions in A series and B series in the Zagreb (left) and the Sofia (right) data sets.

in addition to those listed above. In both Zagreb and Sofia the question agreed with most frequently with a ‘yes, exactly’ answer question A7 beautiful (discussed in detail in section IV.3); in Zagreb this answer accounted for 69.4% and in Sofia 42.7% of the responses, which is a noticeable difference. In Zagreb three more questions received the extreme positive response as more than 20% of answers; in Sofia five questions received that level of agreement. However, there are more questions where the number of ‘yes, exactly’ responses falls in the 10–20% range in the Zagreb than in the Sofia data. The percentages of ‘yes, exactly’ answers are significant because of the answer strategies mentioned above.

It also seems that the Zagreb respondents tend more to use the whole scale of preset answers than the Sofia respondents. Whether this is due to answer strategy or more detailed local discourse on naming in general is uncertain and these data do not answer that question.

As for the content of the overall answers, the 616 completed questionnaires show 127 sets of answers that are identical on the closed questions in the A and B series to at least one other questionnaire within the data sets they belong to; the rest of the answer patterns on the closed questions in the A and B series are unique. There are three answer patterns that occur several times. The first pattern is ‘yes, exactly’ on questions A4 (names hereditary in our family) and B7 (commemorating a family member) and the rest of the closed answers in answer series A and B are left

unanswered or the answer is unclear. This answer pattern appears once in Zagreb and 27 times in Sofia. The second pattern has missing or unclear answers on all the closed questions in the A and B series. It appears 10 times in Zagreb and 3 times in Sofia (more on this pattern below). The third answer pattern is 'yes, exactly' on A4 (names hereditary in our family) and B6 (names similar in the family) and answers missing or unclear on all the other questions. This pattern appears once in the Zagreb data and 11 times in the Sofia data.

The second pattern in which all of the answers are missing or unclear is in fact several patterns. There are three questionnaires where all of the A and B series answers are missing and the ten other questionnaires are such that one (A2 or A3), two (A3 and A7; A4 and B6; A7 and B1 (three times); A7 and B8; B2 and B7) or three (A7, B1 and B10) questions are marked (as in Figure III-7). All of these questionnaires have answers outside the closed questions in the A and B series; some have answers to the open questions in the B series, some have answers to question C and most have answers to the biographical questions about the child and the parents and to questions on who chose the name and filled in the questionnaire.

In these data only one causal relationship is certain: if there is a child, it must have a name. There are no two questions that are connected so that if a respondent has answered yes on question B1, for instance, he or she has also answered yes (or no) on A7 (or any other question). There are of course questions connected by a tendency of answering yes (or no) on both, but there is no 100% correspondence between answer sets for any of the questions. And there are no causal relationships to be seen between reasons for name choice and certain names (so that, for instance, everybody who wanted to choose a traditional name has chosen a specific name) or even certain kinds of names (one respondent may have wanted to give, for instance, an international name and another respondent might think that that same name is traditional). This reflects the diversity of names and naming; an interpretation of names given may not necessarily correspond to the intentions of the namegivers and vice versa.

Of course some choices are more frequent than others and there are naming patterns within the different themes presented in this thesis. An example: although highly educated women in Sofia tend to prefer traditional names, it does not mean that all highly educated mothers in Sofia do and most especially it does not mean that all mothers in Sofia feel that the same

names are traditional. The case is the same with naming traditions: the respondent might say they are following a naming tradition, but still choose an untraditional name.

III.3 Analysing the data

The nature of the questionnaire means the data include both quantitative and qualitative information.

The quantitative data were initially screened through cross tabulations and multiple correspondence analysis (MCA) as described by Greenacre (2007), Vehkalahti (2008) and Clausen (1998) and as a result of this screening process some of the data were looked at more closely and interpreted with the help of statistical procedures such as χ^2 and references to the background material. *Correspondance* in MCA comes from the French word, which means connection and accordingly MCA is especially helpful in visualising cross tabulations of several factors at once. The best-known use of MCA is Pierre Bourdieu's *Distinction*, which studied the judgement of taste based on a survey conducted in 1963, with a preliminary survey before that and a complementary survey in 1967–1968 (Bourdieu 1986, 503). *Distinction* includes a number of figures drawn through MCA; for instance the figure *The food space*, where Bourdieu shows visually how different kinds of food are preferred by different kinds of people, using his well-known classification through *cultural* and *economic capital* (Bourdieu 1986, 186). See Appendix VII for how to interpret MCA plots and Appendix IX for all the details regarding the χ^2 analyses used.

The qualitative data were thematically grouped and abstracted through what has been called the classic method of qualitative analysis (Holliday 2010, 102). The distinctions in this practice are ‘a matter of subjective judgement; Gillham (2008, 96) states, ‘you may not agree [with my classification] but neither of us is right or wrong’. As Strauss (1987, 11) elaborates, ‘[t]he researcher’s will not be the only possible interpretation of the data (only God’s interpretations can make the claim of “full completeness”), but it will be plausible, useful and allow its own further elaboration and verification.’ The open answers were first examined question by question, in context as answers to a specific question on the questionnaire. Zagreb and Sofia were studied separately. Later during the writing-up phase of the analysis the answers were combined over question borders and the results compared between Zagreb and Sofia, which again

challenged and further defined the earlier categories. The combination and comparison was especially thorny when the Zagreb and Sofia data sets had large differences in the numbers of open answers (for instance on question B4a, see Table III–13) or simply many answers in both data sets (for instance on question B6a).

IV. Reasons for name choice

Choosing a name for a newborn child (or a still-to-be-born child; in section VI.2 the timing of naming as shown in these data is discussed) is an act regulated by tradition and feelings, law and social expectations. New life is a wonder and giving a name is the duty and right of the parents of the new person. Often reasons for the name choice can be guessed from the name (e.g. Šimundić 1978, Šimunović 2009, Калканова 1996) but the only way to really know why a name was chosen is to ask parents why they chose that particular name.

In these data, the positive answers to the numerical questions are spread over the range of possible responses. In addition, as mentioned in section III.2.7, there are very few respondents whose pattern of answers is identical to that of another respondent. Table IV–1 shows the positive answers, that is

	Zagreb	Sofia
<i>A1 unusual</i>	17.4%	6.4%
<i>A2 common</i>	26.7%	17.0%
<i>A3 modern</i>	24.4%	11.7%
<i>A4 hereditary</i>	17.4%	43.3%
<i>A5 traditional</i>	32.2%	23.7%
<i>A6 interethnic</i>	35.3%	6.4%
<i>A7 beautiful</i>	77.9%	57.0%
<i>A8 surname</i>	41.6%	26.0%
<i>A9 community</i>	16.7%	5.6%
<i>B1 meaning</i>	41.5%	41.6%
<i>B2 nickname</i>	3.1%	12.3%
<i>B3 avoid nickname</i>	15.1%	4.2%
<i>B4 international</i>	26.0%	8.7%
<i>B5 date</i>	7.0%	3.9%
<i>B6 similar</i>	18.2%	36.9%
<i>B7 relative</i>	13.2%	45.3%
<i>B8 friend</i>	3.1%	1.7%
<i>B9 famous person</i>	5.8%	3.4%
<i>B10 fictional person</i>	3.5%	2.0%

Table IV–1. Positive answers in the A and B series: ‘yes, exactly’ and ‘yes, more or less’ combined.

the responses where ‘yes, exactly’ or ‘yes, more or less’ were chosen by the respondents from the preset answers. Comparing this to the tables in appendix V, we see that the five questions which have the highest percentages of positive answers are the same in both the Zagreb and the Sofia data. The questions, in descending percentage order, are in the Zagreb data A7 (beautiful), B1 (meaning), A9 (community), A6 (interethnic) and A5 (traditional) and in the Sofia data A7 (beautiful), B7 (relative), B1 (meaning), A4 (hereditary) and B6 (similar).

In this section all of the questions in the A and B series are discussed in terms of underlying themes that organize them and that have been covered in the literature. In chapter VI we will return to the questions which received the highest percentages of positive answers.

IV.1 Tradition and family

СЛЕД КАТО СЕ РОДИ ИЗБРАХМЕ ИМЕТО – РАЗБРА СЕ ЧЕ ДЯДО МУ МНОГО ЩЕ СЕ ОБИДИ, АКО ДЕТЕТО НЕ Е КРЪСТЕНО НА НЕГО. After the birth we chose the name – it was understood that his grandfather would be offended if the child wouldn't be named after him. (Response C S340)

In both Croatian and Bulgarian naming as well as in naming elsewhere, traditional naming includes the family and often encompasses giving older family members' names to the newborn.

IV.1.1 Literature

Traditional naming patterns are often family-based in Croatia and Bulgaria, as elsewhere in the world. The following naming patterns will be discussed: commemoration, hereditary names and connected names. Calling a newborn after a person with the name of that person is **commemoration**. In this section the focus is on commemoration of relatives, a naming pattern which is traditional in Croatia and Bulgaria; section IV.5 includes a discussion of commemoration of non-relatives. **Hereditary names** are names that run in the family, typically so that for instance a second first name (see section I.5 for terms) is carried by all the male members of a family. **Connected names** are names chosen to be similar, so that for instance the names of all siblings start or end on the same letter(s), or that they have a common theme, such as being from the Bible. **Other traditional naming patterns** described in literature on Croatian and Bulgarian naming are reviewed at the end of this section.

Commemoration

There are several name studies on commemoration of relatives in Croatia. Frančić has found attestations of names passed on from father to son from the 13th century onwards in documents from the Croatian area Međimurje (Frančić 1997, 43–44). She has also studied commemorative naming using material from registry books from Čakovec in 1980–1989, where information on names of newborns and their parents are registered. These records lack information on names of other relatives such as siblings and grandparents of the newborn (Frančić 1997, 43). In Frančić's material the names most often passed on from father to son are *Ivan* and *Josip* and from mother to daughter *Marija* and *Katarina*. *Ivan* is passed on about ten times

more often than are *Marija* and *Katarina*. Boys inherit the names of their fathers about twelve times more often than girls inherit the names of their mothers (Frančić 1997, 49–50). Fathers' names given (in appropriately gendered form) to daughters are more frequent than mothers' names given (in appropriately gendered form) to sons; the most frequent pair of father-daughter names is *Ivan* and *Ivana*, followed by *Josip* and *Josipa* (Frančić 1997, 51). Giving names that share a syllable or two (for instance, father *Vladimir* to daughter *Vlatka*) is also frequent. This kind of transfer occurs most frequently from the father's name to the daughter, then from father to son, then mother to daughter and finally mother to son (Frančić 1997, 53–58). All in all Frančić's study shows that less than 1% of the children born within the studied period were named after their parents in some way; 25% of these received names identical to those of one of their parents and in 90% of cases it was the father. 59% of those who were named after their parents were girls and *Ivan* and its variants was the most popular name to commemorate (Frančić 1997, 59).

Similarly Vigato reports that children in Croatia are named with names similar but not identical to those of their parents or grandfathers, so *Ivan's* granddaughter is called *Ivanica* for example (Vigato 2000, 169). Vidović reports that boys in Vidonje were given the names of their grandfathers more often than girls were. The first son was named for the grandfather on the father's side and the second on the mother's side, while girls' names were less narrowly regulated by patriarchal rules (Vidović 2005, 167).

In Bulgaria, naming after grandfathers and grandmothers is a tradition still actively applied. Krāsteva-Blagoeva (Кръстева-Благоева 1999a, 140) writes that although the two other main naming traditions – naming after a godparent and naming after a saint – have declined, commemorating grandparents has remained an especially important tradition. According to Krāsteva-Blagoeva the reason for this is that grandmothers and grandfathers consider it important that they are commemorated. Sedakova's (Седакова 2004, 321) informants told her that naming after grandparents was introduced by the communists, but this, Sedakova tells us, seems not to be true. The tradition of naming after grandparents in Bulgaria has been dated back to the Thracians (Кръстева-Благоева 1999a, 63), although it is difficult to verify that the tradition is continuous. Naming after godparents and saints did decrease during communist times (Седакова 2004, 321) since both of these naming patterns connected to the Church were problematic in a

socialist regime and therefore naming for grandparents became perceived as the most important form of commemoration.

The most prevalent Bulgarian tradition is naming the first son after the grandfather on the father's side, the second son after the grandfather on the mother's side, the first daughter after the grandmother on the father's side and the second daughter after the grandmother on the mother's side (for instance Иванова & Радева 2005, 9). Since the 1980s, however, the frequent family sizes included one or two children, with one-child-families prevailing in 2001 (Преброяване 2003, 17, . And so a form of compromise naming has emerged. In this compromise naming, the first letter of the child's name is the most important, but other letters do matter. Young families in Bulgaria include letters – most often initials – from the names of grandparents (sometimes all of them) in the name of a child and this flexibility means they might still be able to choose a modern name they like (Кръстева-Благоева 1999a, 140). Sometimes, however, the grandparents are not satisfied with letter naming and insist on being commemorated by their full names (Кръстева-Благоева 1999a, 141).

Kalkanova's survey on name choice in Sofia says that 36% of her informants commemorated relatives in their children's names. 49% of those used initials from names of their parents or other older relatives. Another 40% commemorated with the exact names of the grandparents, 6% commemorated the father of the child and less than 1% the mother and the remainder, almost 5%, commemorated other relatives (Калканова 1996, 49–51).

According to Čapo Žmegač (2000, 513) the practice of giving children the names of their grandfathers or grandmothers rests on the concept of the world as a succession of generations and thus all family members – both deceased and living – are present through the names they have in common. Grandparents are traditionally commemorated more often than parents. Alford (1988, 44–45) gives three reasons for this preference, which he calls a 'powerful symbol of family continuity', namely honour, time depth and the special relationship of namesakes.

First, it is often considered an honor to have one's name given to a newborn. Since parents are the most usual namegivers, by selecting their own names parents would be honoring themselves and in many societies this might appear unseemly and presumptuous ---. --- Second, while it may be that parents are most clearly and closely recreated in their children (in terms of appearance, personality, social accomplishments, etc.), it may be that highly kin-centered, premodern societies

conceptualize kin group and societal continuity in terms of kin units with greater time depth (e.g., three or more generations) than modern societies. Turning to parents as name sources may reflect the modern prominence of nuclear families. --
 - Third, if children are named after their parents they, of course, become namesakes. In many societies, namesakes stand in a special and often close relationship to the people for whom they are named. --- Such closeness might detract from the authority that the parents must maintain over the child, just as the required use of role terms (mother, father) reinforces the authority of the parents. (Alford 1988, 44–45)

Commemoration of relatives, especially grandparents, is one of the most frequent naming patterns all over the world (Alford 1988: 43). Frančič reports that commemorating relatives or giving names similar to those of relatives has been documented in ancient Greece, among Old Germanic peoples, in Old Norse and in Old English. She has also found documents mentioning this tradition amongst Ukrainians, Czechs, Hungarians, Slovaks, Serbs and Croats of Baranj and Carašova, Tatars, Mongols and in the multicultural city of Dubrovnik (Frančič 1997, 42). Keber (1996, 19–20) describes Slovene naming of children after their parents or grandparents. According to Kiviniemi (1982, 130–132) commemorative naming traditions are similar all over Scandinavia, Finland and Germany: boys are more often than girls given commemorative names and commemoration is more common amongst namegivers with a high social status. Kunze reports that the last three or four generations of German speakers have seen a change from traditional naming to what Kunze calls free naming, which is not limited by strict adherence to tradition. Traditional naming in Kunze's study means commemoration of grandparents, parents and godparents. Kunze reports that families with several children bestow commemorative names more often than families with few children, boys are given commemorative names more often than girls, academic parents commemorate more often than working class parents and if the call name (see I.5 for terminology) is not commemorative, the second or subsequent names will be commemorative (Kunze 2003, 55). In her study on naming within the German minority in Hungary, Bambek (2003, 210) shows that giving a commemorative name as a call name is more prominent in the older generation than in the younger one, where a commemorative name is given more typically as a second or third first name. Rossi (1965, 499) reports that in American naming, Jews name children for deceased relatives.

Hereditary names

Names that run in the family, that is, hereditary names, are a phenomenon very similar to commemorative names. The main difference is that while commemorative names are given to honour a certain person, hereditary names are carried by many persons in the family, so that for instance all males have a specific second first name, or a more complex pattern applies as in Hadžišehović's report on the name *Abdullah* in her family: The name family has a custom of naming at least one child *Abdullah* in every family unit (Hadžišehović 2003, 123).

According to Ainiala et al. (2012, 173) boys in Finland more often than girls have hereditary names and this has an effect on the number of names children are given: boys more often than girls have three first names, which is the maximum number of first names allowed by Finnish law, and one of the names is often a hereditary name.

The Bulgarian tradition of naming children after their grandparents shares themes with names that run in the family (Кръстева-Благоева 1999: 56): a wish to show respect and love for the grandfather might be the most important reason to give the grandfather's name to the newborn, but the fact that others (such as the grandfather's grandfather) have had the name and belonging to a tradition are seen as something positive.

Connected names

Giving names similar to other names in the family, that is connecting names within a family, is a common phenomenon in Finland according to Kiviniemi (1982, 159; 2006, 86) and the ways to connect the names – same initial letter, similar structure, similar meaning, similar theme such as Biblical names or international names – are manifold. Nikonov (Никонов 1974, 135) reports on connected names in the USSR in the 1960s and early 1970s; based on apparently small samples, he reports connected names for twins amongst the Uzbeks (unconnected names are, he says, much less frequent), names connected by a story about the name amongst the Tatars and the Bashkirs and connection by phonology amongst the Kirgizs, among other phenomena (Никонов 1974, 131–133).

Naming twins is, of course, a very interesting and typical occasion for connected names; Lađević reports on names for twins in Vojvodina and finds that two thirds of twins were given traditionally known name pairs or names with identical what she calls anthroposegments (Лађевић 1987, 60)

which seems to mean morphemes or phonemes. About one third of the twins in her study were not given connected names; as Lađević studied names given 1746–1983 and did not survey parents, it might be that some of the names she finds unconnected are, for instance, commemorative names and thus connected to other names if you know the family history. Traditionally recognised name pairs in Lađević's study are names from the calendar of saints' days such as *Adam* and *Eva*, or *Petar* and *Pavle*, names of historical persons such as Serbian kings *Dragutin* and *Milutin*, names from folk poetry such as *Predrag* and *Nenad* (two brothers in lyrics collected by Vuk) and names from fiction such as *Svetislav* and *Mileva*, from a tragedy by Jovan Sterija Popović (Jlađević 1987, 21, 28, 30, 32, 34). Identical anthroposegments in Lađević's study include an identical first sound or sounds (*Aleksandra* and *Andrijana*; *Stevan* and *Stanko*), identical first syllable (*Maja* and *Marijana*), identical final sound (*Jeftimij* and *Nikolaj*), identical final syllable (*Nataša* and *Siniša*), first sound for one sibling being the same as final sound for another (*Branko* and *Olga*), identical syllables in the names (*Milovan* and *Emil*) and minimal pairs (*Tanja* and *Sanja*; *Marko* and *Mirko*). (All examples are from Lađević 1987, 40–42.)

Lađević's study covers most kinds of connections in siblings' names and similarities can be seen with connections across the generations; for example, Schimmel notes similarities in the names of fathers and sons in terms of semantic similarity, similarity in sound, or names connected in the Islamic tradition (Schimmel 1989, 16).

Other traditional naming patterns

In this section traditional Christian naming patterns and prophylactic names are discussed.

Christianity has significantly affected naming patterns in Croatia and Bulgaria. In Croatia naming traditions for the Catholic population were greatly influenced by the 16th century Council of Trent where the Catholic church decided that all Christians registered in Catholic parishes should have names that reflect their Christianity – that is, Biblical names or names of saints. According to Rodić, however, Christian names were given in the first phase of adopting Christianity, when the Slavs came to the Balkans and names of Christian saints and names connected with events in the New Testament were especially popular (Rodić 1973–1974, 95). Vigato (2000, 161–173) has studied how the Tridentine Council influenced naming on the

island of Silba from 1650–1681. His findings state that there is only one Slavonic name (*Garubar*) amongst the newborn, whereas their godparents (*kumovi*) have several Slavonic names: in addition to *Guruba* also *Jaga* and *Garó* (Vigato 2000, 168).

The influence of the Catholic Church was not limited to the names themselves, but also extended to how the names were chosen. Frančić (1997, 45, fn 25, fn 28) reports that in Međimurje Registry books from 1695 to 1705 the names in the calendar (saints' names etc.) influence the name choice more often than the names of the parents do; she also states that ethnographic studies give as the sole reason for name choice the Church calendar or, in other words, which saint has his or her day closest to the day of the birth.

Apparently the Orthodox church has also regarded saints' names as desirable, but that is less documented; however, Kovačev (Ковачев 1994, 36) reports that the Greek patriarchate pressured Bulgarian Orthodox Christians into using saints' names from the calendar and names of church officials in the 17th and 18th centuries. Vasilev (Василев 2000, 129) states that the Church once prohibited baptising with names that were not in the calendar; this has, as he points out, no legal significance in Bulgaria today.

Superanskaja (Суперанская 1964, 11) writes that with the adoption of Christianity in the tenth century Russian naming was influenced by the Byzantine culture. Christian names were adopted from Byzantine culture and given at christening. Only names that were approved by the Church were possible. These names were Greek, Roman or Jewish (Hebrew) in origin (Суперанская 1964, 11). Superanskaja (Суперанская 1964, 13–14) reports the tradition of naming a child according to the calendar; however the name could fall within two or three days or even up to a week of the birth. This, according to Superanskaja, accounts for the popularity of *Ivan* in Russian naming: *Ivan* was one of the simplest names, it was easy to pronounce and several saints were called *Ivan* which means the name *Ivan* appeared several times in the calendar (Суперанская 1964, 14). According to Nikonov names of saints were obligatory (Никонов 1974, 15) and he mentions a list of names (Никонов 1974, 66). Nikonov says that the Orthodox and Catholic churches are very restrictive and that Protestants and Muslims have more freedom of choice, but it is still limited (Никонов 1974, 28).

Stamatoski (Стаматоски 2000б, 10), writing about Macedonia, reports that the adoption of Christianity naturally introduced Christian names into the pool of names. However, Stamatoski says, Macedonians are lucky to have preserved many names of Slavonic origin, which he calls *народните имиња*. He describes a document preserved from around the year 1300, which includes 40 names (*Berislav, Dobren, Radin* etc.), only 7 of which were Christian (*Ivan, Nikola* etc.) (Стаматоски 2000б, 10). This is mirrored by Superanskaja (Суперанская 1964, 28), who writes that canonical names were less strong within ‘south Slavonic peoples’ – which most likely refers to orthodox South Slavs – than in Russia and thus names such as *Stanislav* and *Vladislav* were preserved in the South Slavonic context.

A Christian tradition that is significant in both Croatia and Bulgaria is that of godfather, in Croatian *kum* and *krsni kum*, in Bulgarian *кум* and *кръстник*. The *kum* is one of the witnesses at the parents’ wedding, a role much like the best man in the Anglo-Saxon tradition. In both the Croatian Catholic and the Bulgarian Orthodox tradition a *kum* would have many functions, one of which would be that of godfather to at least one of the couple’s children, in which case he would be called *krsni kum* or *кръстник* specifically. One Bulgarian tradition, which is not actively applied at present, is that the godfather (or sometimes godmother) chooses the name for the child (Кръстева-Благоева 1999а, 40).

Giving prophylactic names, that is, a name to protect the child, is also a naming tradition of the past. Amongst South Slavs the protective names mostly include names that would make the child less desirable to the gods or Death; sometimes trying to fool the gods into thinking that a child is a foundling and not the parents’ and thus not to be taken from them, have prompted names such as the Bulgarian *Najden* ‘found’ and the Croatian *Prodan* ‘sold’. Some names are also wishes, such as Croatian *Dabiživ* ‘that he would live’ or Bulgarian *Stojan*, derived from the verb to stay.

Prophylactic names were given especially in families that had lost children. Šimundić (1978, 166) places prophylactic names amongst the oldest names given to people at all and says that they were numerous in ‘earlier centuries’. In Bulgaria names such as *Najden* or *Stojan* were given in the 19th century (Ковачев 1987, 125). Stamatoski (Стаматоски 2000в, 20–21) reports that the deaths amongst newborn babies pushed Macedonian forefathers to the use of prophylactic names. Giving an ugly name to a child

would protect him from the bad that awaits him, especially in the first days of life. Such names have stayed in the name pool of the nation as reminders of past imaginings and aspirations to protect offspring (Стаматоски 2000в, 20–21). However, Stamatovski (Стаматоски 2000д, 25) writes that at present the use of ugly names (such as *Grde*, *Grden*, *Grdin* derived from *зрдо* ‘ugly, hideous’) would be most unusual, although some circles insisting on family traditions and roots would justify them (Стаматоски 2000д, 25). Schimmel has similar data from the Islamic tradition, where boys might be dressed up as girls to ‘distract the interest of the jinns’ and names with meanings such as ‘garbage’ or ‘dog’ have been given (Schimmel 1989: 20–21).

Superanskaja (Суперанская 1964: 4) reports an old Russian tradition of giving two names when trying to avoid losing children (in this case when previous children have died), with a saying: ‘Death comes for a child with one name, finds a child with another name – and leaves emptyhanded’ (*Смерть придет за младенцем с одним именем, а найдет другого младенца с другим именем – и уйдет ни с чем.*) Normally, Superanskaja points out, Russians have one name (Суперанская 1964: 4).

IV.1.2 Questionnaire

In Croatian and Bulgarian naming, tradition and family are connected in many ways. To study how these are connected, the following eight questions were used in the questionnaire. Some of the questions explicitly use the words *tradition* or *family* and others are slightly more disguised.

In the A series, there were two questions with explicit wording on traditions: A4, on names ‘traditional in our family’ and A5, on ‘traditional for our people.’ The same series also included question A9 on names that are ‘a sign that we belong to a specific ethnic/religious group’ and A2, ‘common’; both A9 and A2 aimed at further specification of the theme of tradition, since traditional names are often common within a specific community. The questionnaire did not in any way define which names are (or should be) common or traditional, whether in the family or for ‘our

A We wanted to give our child a name that is ... (Circle the correct alternative on the right)

A2 usual	1	2	3	4	5
A4 hereditary in our family	1	2	3	4	5
A5 traditional for our people	1	2	3	4	5
A9 a sign that we belong to a specific ethnic/religious group	1	2	3	4	5

Figure IV-1. Questions A2, A4, A5 and A9 in English translation.

people,’ or which names would constitute signs for belonging to a community and thus the respondents themselves defined what these concepts meant for them while they were answering. The questionnaire in English translation is given in Appendix III.

In the B series of the questions, there were two questions exploring naming traditions mentioned in the literature. The first one, B5, reading in part *we wanted the name to have a connection with the day, month or year the child was born*, was a masked way of asking about the possible influence of saints’ days and the calendar and the second one, B8 *we wanted to give our child the same name as one of our friends*, asks about one kind of commemoration mentioned in the literature. Two questions on the questionnaire investigated the most frequent naming tradition of them all, commemorating family members. B6 concerns similar names within a family and B7 is about commemorating relatives. The similarity of names

B We chose the name for our child ... (Circle the correct alternative on the right)

B5 because we wanted the name to have a connection with the day, month or year the child was born	1 2 3 4 5
B5a How is the name connected to the day, month or year your child was born?	
B6 because we wanted the name to be similar to other names in our family, so that the names would have a connection	1 2 3 4 5
B6a How are the names similar? In what way are they connected?	
B7 because we wanted to give our child the name of a relative	1 2 3 4 5
B7a What is the family relation between your child and that relative? Why did you want to give your child a name after this relative?	
B8 because we wanted to give our child the same name as one of our friends	1 2 3 4 5
B8a Why this friend?	

Figure IV-2. Questions B5, B6, B7 and B8 in English translation.

IV. REASONS FOR NAME CHOICE

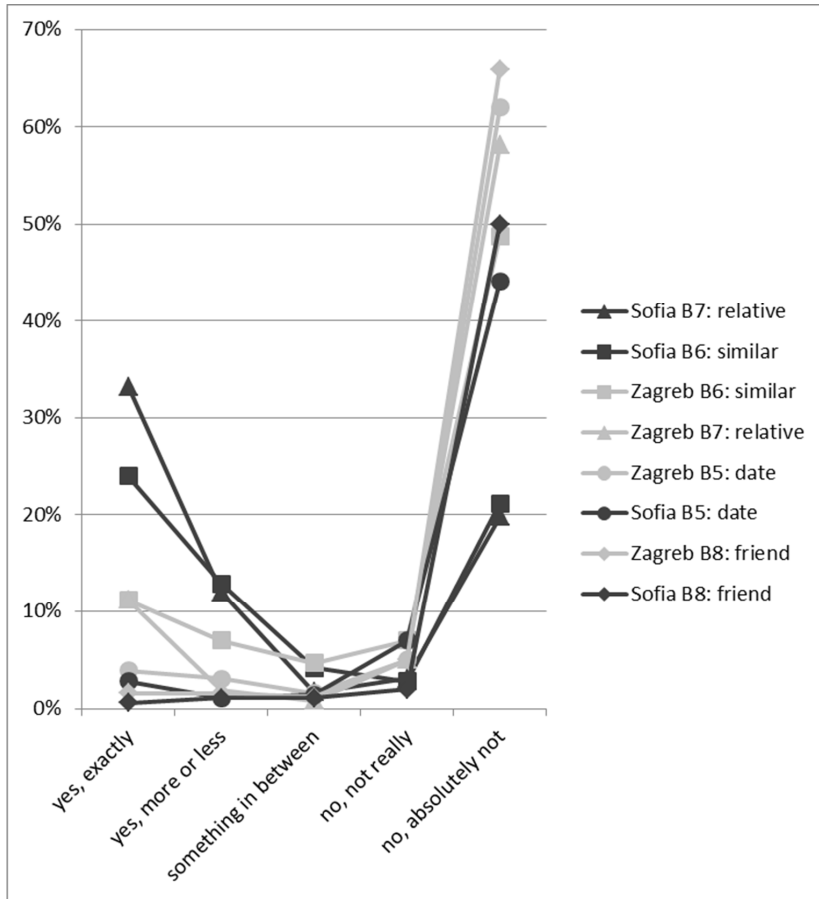


Figure IV-3. Responses on tradition and family in the B series: B5, B6, B7 and B8 for Zagreb and Sofia respectively. The missing and unclear answers are: Sofia B7 30.2%, Sofia B6 34.9%, Zagreb B6 21.3%, Zagreb B7 22.9%, Zagreb B5 24.4%, Sofia B5 43.6%, Zagreb B8 24.8%, Sofia B8 45.3%.

within a family is important insofar as the names often travel between genders (for instance, from father to daughter) and parents in Bulgaria often give names whose first letter (or first letters) is borrowed from the commemorated person. The purpose was to see how many of those who did not give identical names felt they had given names in commemoration and how many thought of it simply as giving a similar name.

These questions in the B series were paired with follow-up questions, which then the respondents answered in their own words. All of these are shown in Figure IV-2.

IV.1.3 Responses

The answers to the numerical questions on tradition and family are here presented in two Figures (IV-3 and IV-4) and the open answers are summarized in Tables IV-1, IV-2, IV-3, IV-4 and IV-5 on the following pages.

Figure IV-3 shows answers to the questions on names ‘traditional in the family’ (A4), ‘traditional for our people’ (A5), on names that show belonging in a certain community (A9) and signifying belonging ‘to a specific ethnic/religious group.’ (A2). Of these tradition in the family (A4) received the most positive answers in Sofia and tradition for ‘our people’ (A5) in Zagreb. The responses to A2 in Zagreb and in Sofia are slightly different. In both cities respondents employ the whole range of preset answers.

Comparing Figures IV-3 and IV-4 – covering similar ground in the

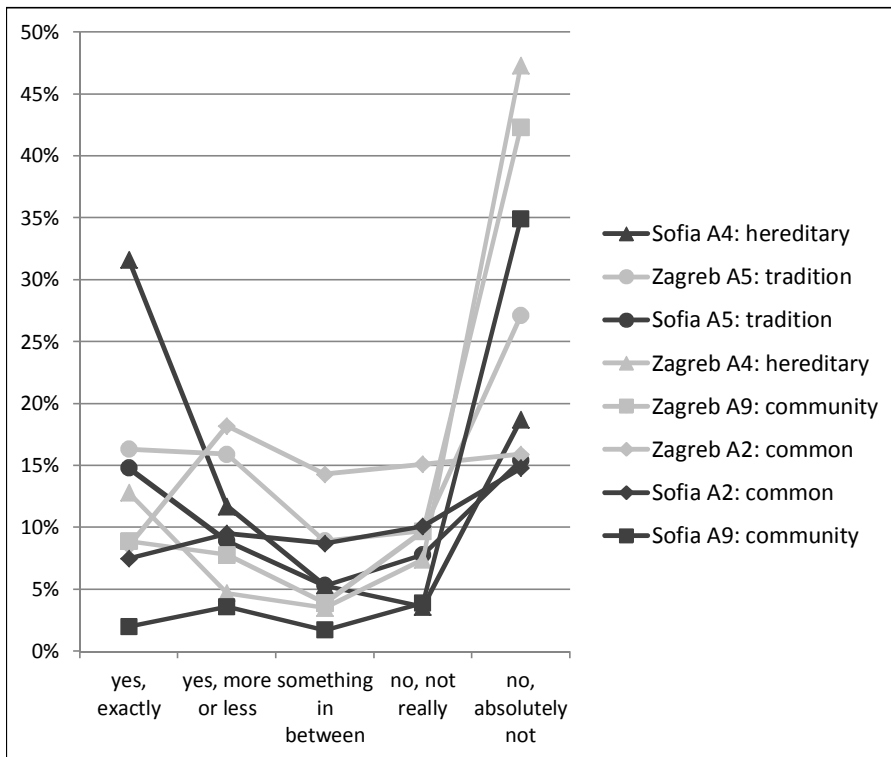


Figure IV-4. Responsess on tradition and family in the A series: A2, A4, A5 and A9, for Zagreb and Sofia respectively. The missing and unclear answers are Sofia A4 29.1%, Zagreb A5 22.1%, Sofia A5 47.8%, Zagreb A4 24.4%, Zagreb A9 27.5%, Zagreb A2 27.9%, Sofia A2 49.4%, Sofia A9 53.9%.

questions and separated mainly for readability – it is obvious that the Sofia data has more answers from the positive end of the scale. In the Sofia data the question which received most ‘yes, exactly’ responses is on commemoration of a relative (B7) and second is on giving a name similar to a relative’s name (B6).

Testing these variables and their distribution in Zagreb and Sofia with χ^2 and Cramér’s V (all details on the tests and the border values used are given in Appendix IX) shows that B8 does not produce satisfactory expected values in the cross-tabulations; A2, A5 and B5 do not show statistical significance on χ^2 and are thus not tested further. The remaining variables show that the distributions depend on the city at a statistically significant level: A9 shows a small association, B6 a medium association and A4 and B7 a strong association between city and choice of a preset answer.

In the following the open answers to the questions on tradition and family are discussed in the following order: B5a, B8a, B6a and B7a. These answers are summarised in table format in Tables IV–1, IV–2, IV–3, IV–4 and IV–5. The occurrence of the categories of qualitative analysis in the data are shown with + (does occur) and - (does not occur), showing the most basic differences between the Zagreb and the Sofia data.

Date-related reasons for name choice

In response to the follow-up question B5a, *How is the name connected with the day, month or year the child was born*, there were 25 answers from Zagreb and 16 answers from Sofia. A summary of these open answers is given in Table IV–2. The rather small number of answers makes any conclusions sketchy, but it is still notable that the calendar – typically the Church calendar, though sometimes the reference is to name days – is present in both the Zagreb and the Sofia answers. In addition to birth dates (as expected in the question) there are mentions of the due date in the Zagreb data and the Sofia data has a mention of a relative’s birthday as an influence in the name choice.

Summary of B5a	Zagreb	Sofia
calendar	+	+
due date	+	-
grandmother’s birthday	-	+

Table IV–2. Summary of the open answers to B5a on date-related reasons for name choice, in the Zagreb and the Sofia data.

In the 25 Zagreb responses saints and name days are often mentioned. The examples include two boys born on Saint Nicholas' day and named *Nikola* [Z40, Z173], *Nikolina* born close to Saint Nicholas' day [Z188] and *Ivan* born immediately before John the Baptist's day [Z79] – Ivan is the local version of John. *Petar* was born seven days before the day of Peter and Paul's day, which is his nameday [Z91], *Petra* close to the day of Peter and Paul [Z186], *Petar* two days before Saint Peter's day (the same Peter and Paul mentioned earlier) [Z211], *Ana* close to the day of Saint Anne. *Marko* was born a day before Saint Mark [Z94], one *Martin* close to Saint Martin's day [Z154] and another *Martin* one month after Saint Martin's day [Z233]. A month might not be regarded as near the birth date for name days in general, but to these parents the connection between the birth date and the saint's day may be apparent, as they have not commented on it. *Kristina* was born 'in March' (which is all the response says), probably related to the calendar through the St Christine of Persia, remembered on March 13th [Z43]. One response comments on the fact that the parents did not know when choosing the name that the corresponding name day was a couple of days after the child's birthday, but now they are happy that the child has a reason to celebrate [Z181].

Some responses put emphasis on the baptismal name, which has a connection to the child's birthday [Z127] and additionally the name of the grandfather [Z14] or day of baptism [Z251].

In other date-related responses, one girl born in May is called *Maja* [Z1], another *Maja* has a name that reminds her parents of spring and she was born in April [Z243]. A boy, born on a Sunday, was named *Dominik* [Z114]; the respondent mentions that the Italian word for Sunday is *domenika* (the Italian spelling is *domenica*) and adds that the name *Dominik* has seven letters and Sunday is the seventh day of the week. This is a good example of the manifold stories some parents have about their children's names, where all details are meaningful.

Another parent told of a name that was chosen earlier and then the child was born a month before her due date – and the name by coincidence has a connection to the child's resulting astrological sign [Z5]. Another was a *Valentin* who was supposed to be born on Valentine's Day [Z100], but then he was born some days earlier, so the date-related connection is with his due date.

There also is a group of answers where the date is not connected to the name, but the respondents have been thorough and answered [Z65, Z71, Z82, Z124].

The 16 Sofia responses to B5a are predominantly connected to the calendar. The calendar-related choices are connected to Church holidays close to the birth and name days: *Georgi* was born close to St. George's day [S97], *Nikolaj* was born on Saint Nicholas' Day [S150], *Dimităr* on St Demetrios day [S177] and *on* was born close to St Anthony the Great's day [S288] and *Ana-Marija* close to Virgin Mary's day [S354].

Emil has his name day close to his birthday [S27]. *Velislava*'s name day is on Good Friday [S28] and *Ralica*'s on Palm Sunday [S174] – and they were born in the beginning of May and end of April, so the birthdays are close to Easter fairly often. *Nikol*'s questionnaire tells us she was born a month and a half before St. Nicholas' day; perhaps she was baptised on St. Nicholas, which is celebrated in Bulgaria. The questionnaire does not explicate the connection between the birthday and St. Nicholas [S245].

Another response connects the child's birthday with the birthday of the child's grandmother [S357] and the first letters of the child's name and the paternal grandmother's name are the same.

Krasimir was born on the 3rd of March, the day of Bulgarian Liberation and his questionnaire says that that date is cherished for all Bulgarians [S317]. The connection to the choice of his name, however, remains unclear.

In Sofia as well some respondents were very thorough and wrote an answer although their name choice had nothing to do with the child's birth date [S61, S87, S113, S335].

Commemorating friends

As Figure IV–2 and the table with percentages in Appendix VII readily show, not many respondents said they gave a name to commemorate a friend. Only 1.6% of the Zagreb and 0.6% of the Sofia respondents chose the 'yes, exactly' response on this question and a further 1.6% of the Zagreb

Summary B8a	Zagreb	Sofia
good person	+	+
like the name	+	+
friends of the child's siblings	+	-

Table IV–3. Summary of the open answers to B8a on commemorating friends, in the Zagreb and the Sofia data.

and 1.1% of the Sofia respondents chose the ‘yes, more or less’ response.

There were 13 open answers on the follow-up question on commemoration of a friend in the Zagreb data and 6 answers in the Sofia data. The small number of responses again reflects the answers to the closed questions; as there are not many positive answers, the follow-up question ‘why exactly that friend?’ did not prompt many expansions. Since the answers are very few, the summary is very sketchy, but it shows that the main difference is in the friends of the siblings, who are mentioned in the Zagreb answer, but are absent in the Sofia responses.

The Zagreb answers fall into three groups as can be seen in Table IV–3: those which say that the original bearer of the name is a good person; those which speak of liking the name and those which mention friends of the child, or his or her siblings.

As we will see later with commemorating relatives, one reason given for commemoration is that the person commemorated is good. The respondents write that they valued the friend [B8a Z63], that the friend was a beautiful and exceptionally interesting person [Z149], that the friend helped the parents overcome difficulty [Z223] and that the friend reminds them of something nice and pleasant [Z21]. Response Z177 explains that they are very close to the commemorated friend and that his name is nice.

Responses Z63 and Z149 use the past tense in their responses; this may have been picked up from past tense in the questions; or it may be that the friends have died.

Liking the name is mentioned several times amongst the Zagreb answers. The informants said they liked the name when they first heard it [Z82] or got to know a person with that name [Z5]; another response was, ‘we like the name, which is also in favour of the choice of this name’ [Z217].

In two responses [Z73, Z207] it was the siblings’ friends who inspired the name choice and a third answer [Z141] is slightly enigmatic: ‘The brothers liked her’. This probably means the brothers liked a friend of their own or the family, who bore the name chosen: *Paula*. In the response to question D this questionnaire says that the child’s siblings chose her name.

One respondent explains that although friends are good people, he or she would not name a child after them [Z232]. On question B8 this respondent has chosen a resolute ‘no, absolutely not’ from the preset answers.

Amongst the six Sofia responses, there are two cases where the respondent has chosen ‘yes, exactly’ from the preset answers to B8 and

answered the follow-up question in B8a. One of them is of a child who was born on the same date as a close friend and then – apparently, since this is not explicated – was named after her [S352]. In the other answer the father studied in Saint Petersburg with a friend and apparently – since this is not explicated – the child is named after this friend [S215].

The question on the questionnaire was *why exactly this friend*, but as with earlier questions, the parents have not necessarily answered it and so we can speculate about the process. The close friend in response S352 mentioned above may have been close enough that she could have been commemorated even without the birthday coincidence. Or perhaps the coincidence of the birth dates was the main reason for choosing exactly that name. It is also possible that the name itself, *Milkana*, was chosen more for the other reasons indicated: because it is beautiful (A7), traditional (A5), unusual (A1), usual in our community (A9), because the parents liked its meaning (B1) and because they were avoiding nicknames (B3). It could also be a coincidence that the (maternal) grandmother's name starts on the same letter – this was evident from the responses, but it was not clear if the parents had noticed it.

As with the Zagreb responses, the Sofia responses include that a good person is commemorated; for example in response [S334], respect and love are mentioned. Liking the friend [S27] is mentioned by one respondent and liking both the name and the friend [S54] by another.

One Sofia response is by a very diligent respondent, who answers simply *no* [S61] and thus emphasises the negation in answer B8.

Connecting names within the family

The data from Zagreb and Sofia show two different pictures of frequency in choosing names because of their similarity in the family.

In the Sofia data the positive responses are much more prevalent than in the Zagreb data: 24.0% of the Sofia respondents chose the most positive of the preset answers and 12.8% the second most positive from the preset answers, compared to 11.2% and 7.0% in the Zagreb data. In other words the Sofia respondents have notably more often than the Zagreb respondents expressed the desire for similarity between the names in the family. The follow-up question in which the respondents were asked to explain in their own words how the names are similar or connected prompted 50 answers from the Zagreb informants and 87 answers from the Sofia informants. The

most common answer pattern is an explanation of the relationship between the child and the person (or persons) with a similar name, although this was not the expected answer. The question had aimed to collect information on the connection between the names, for instance, the same initial letter, same ending, thematic similarity or something else. Some of the answers do indeed shed light on how the names are connected. In other answer categories there are answers which explain why a specific person's name was a model for these informants and contain stories from family life. As the summaries in Tables IV–4 and IV–5 show, the Zagreb data unexpectedly shows greater variety in relatives mentioned; since the Sofia responses are more numerous, greater variety would have been expected there. Likewise the descriptions of the similarities of the connected names show greater variety in the Zagreb data than in the Sofia data on all but letters used.

The explanations on how the names are connected within a family vary. In some of the 50 Zagreb answers the relationship between the names is explained explicitly. These explanations include that the names have the same initial letter, as when a father's name starts with *D* and so do the names of both his sons [B6a Z122], or that the grandfather, father and son all have names that start with *D* [Z132], or that the father and son both have names that start with *M* [Z242].

Some have identical names, such as *Klara* who was given her first name after her paternal great-grandmother and her baptismal name, *Ana*, after her maternal grandmother [Z25], or *Tomislav* who was named after his father, although these respondents remark that this naming pattern is not ‘customary for our people’ [Z104]. *Vladimir* is called thus after his paternal grandfather [Z226]. *Ana*’s maternal aunt is called *Ana*, but she was named

B6a relatives mentioned	Zagreb	Sofia
grandfather	+	+
father	+	+
grandmother	+	+
greatgrandmother	+	+
greatgrandfather	+	+
mother	+	+
aunt	+	-
(female) cousin	+	-
sibling	+	+

Table IV–4. Relatives mentioned in the open answers to B6a on names given because they are similar to other names in the family, in the Zagreb and the Sofia data.

B6a <i>similarity</i> in names	Zagreb	Sofia
identical names	+	+
variants of the same name	+	+
common root	-	+
same ending	-	+
same theme (theme names)	+	-
same syllable	+	-
connection – surname	+	-
named after	+	+
same letters	-	+
-same initial letter	+	+
-same first two letters	-	+
-same first three letters	-	+
-same first and last letter	-	+
-‘many in the family have the same first letters’	+	+
similarity – sound	+	-
similarity – short	+	-
similarity – simple	+	-
similarity – traditional	+	-
similarity – untraditional	+	-

Table IV–5. Summary of the similarity described in the open answers to B6a on names given because they are similar to other names in the family, in the Zagreb and the Sofia data.

primarily after her paternal grandmother [Z199] with the same name. *Daniel’s* grandmother and two great-grandmothers ‘have this name’ [Z116]; the grandmother is called *Danijela* and here the parents feel the female and male names are the same.

Toni was given a variant of his grandfather *Ante’s* name [Z21]. Grandfather *Jozo’s* name variant *Josip* was given to the grandchild because it is, according to the respondent, more suitable for a child [Z215]. *Jakov* was given his greatgrandfather’s name *Jakob*; the change of the last letter is not commented upon in the answer. It could thus be that the change of the last letter has not been important to these parents, or that they did not think about mentioning it [Z67].

Some of the similarities are seen to rely on specific characteristics such as shortness and simplicity [Z1], shortness and traditionality [Z136], shortness and untraditionality [Z209], similarity in sound [Z75], or belonging to the same thematic field such as Catholic names [Z172, Z232] or names of Croatian monarchs [Z237]. One mother gave her son the first name *Sebastijan* that was included in her maiden name *Sebastijanović* [Z256].

There are Zagreb answers where the similarity is described implicitly, for instance by listing names that are involved in the similarity or mentioning the relative who acted as the model for the name. The connection between the names is often self-evident: *Ivan–Ivica* [Z71], *Mate–Teo* [Z2], *Vladana–Vladimir* [Z126], *Josip – Josipa* [Z41]; but the answer does not explicate in which way the names are similar. The connection between the names is not always self-evident; the name-pair *Boris – Irena* [Z44] is given and here the letters *i* and *r* may connect the names, or it may be something else. Most often, though, the informants felt the need to say which relative was the model for the name and how the names are similar (or if they are, indeed, identical) is left unmentioned and apparently found less important. It is interesting to note that many of the connections and similarities are with several family members, not with only one and thus some of the examples below are repeated several times.

Comparing all of the Zagreb responses to B6A, grandfathers come out as the most frequent models [Z21, Z35, Z92, Z124, Z132, Z145, Z147, Z154, Z171, Z215, Z216, Z226, Z230, Z248], followed by fathers [Z2, Z41, Z44, Z104, Z122, Z132, Z233, Z237, Z242] and grandmothers [Z25, Z89, Z116, Z123, Z196, Z199, Z202]. Other relatives mentioned include great-grandmothers [Z25, Z116], a great-grandfather [Z67], mothers [Z126, Z256], an aunt [Z199], a cousin [Z32] and siblings [Z1, Z2, Z75, Z122, Z172, Z209, Z233]. Grandmothers are mentioned twice with specific reference to baptismal names. [Z25, Z196].

The majority of the relatives mentioned are male. Because of the small volume of data available broader generalisations are impossible, but for these respondents it is clear male lineage carries more significance in naming than female lineage.

In other responses one Zagreb answer states he name of a greatgrandfather on the father's side was chosen but that no similarity between the names was intended [Z56]. Several answers state that there is no similarity between the names; as elsewhere, thorough respondents have responded in the negative [Z5, Z65, Z82, Z127]. Two answers refer to other responses [Z106, Z208] and one is enigmatic:

[ZB6a 169] POTIČEM IZ DALMACIJE My family comes from Dalmatia.

Coming from Dalmatia does, in Zagreb, sometimes show in having specifically Dalmatian names or giving traditional values more weight than other Zagreb dwellers do, but in this context the answer remains enigmatic –

does the respondent intend to say that the chosen name is specifically Dalmatian like other names in the family, or given according to a specific Dalmatian tradition like other names in the family, or something else? The names of the child, the mother (who filled in the questionnaire) and the grandparents do not reveal what kind of Dalmatian similarity was intended.

Three answers include stories loosely connected to the question. The name *Nikolina* was the preferred choice of the child's grandmother, who was not able to give it to either of her two daughters and now one daughter was giving it to her daughter [Z28]. Two responses from the same family (about siblings) explain that the family of the mother did not like the names chosen by the parents [Z251, Z252].

Amongst the 87 Sofia answers there are many which explain the relationship between the name given to the child and other names in the family by mentioning identical first letters [B6a S7, S29, S142, S164, S177, S235, S249, S294, S343], identical first two letters [S264, S265, S273], identical first three letters [S335] and identical first and last letter [S117]. There are also responses with the information that many names in the family have the same first letter [S7, S63, S177, S235].

Names are described as identical although they are different several times [S315, S325]. The names *Anton* and *Antonija* are 'identical' [S272]. A common letter (without specific reference to it being the first or last or who has it) [S334] or a common root [S8].

In Sofia some respondents answered by giving variants of the names of relatives. In one answer the connection is explained by saying that the name of the mother derives from the name of the child, that is, that the name of the child is the 'original' one in the name pool [S33]. There is one example where one letter in the name is mentioned to be changed: grandfather *Cvetan*, granddaughter *Cvetina* [S194]. One answer implies through underlining that the aim of the naming process was to arrive at the same ending [S19].

A common choice of words in the Sofia answers is that the child is named after (*кръстен/а/о на*) a relative. Some of these answers simply state that the child is named after a relative [S5, S6, S288, S298, S317, S321, S339, S344]. Other responses elaborate slightly more, mentioning for instance that the child is named after the grandfather *Ljuben*, with the more contemporary *Ljubomir* [S278]; that the Bulgarian variants (for girls) of the father's name *Nikolaj* did not appeal to the respondent (the mother of the

child), so they chose *Nikol* [S6]; and that the sons for some generations have been named in turns *Koljo–Dimităr–Koljo–Dimităr* [S30]; and that *Kalojan* is named after his grandfather *Ivan* [S344]. *Kalojan* was a Bulgarian tsar in the 12th Century and translates as beautiful Joan (Ковачев 1987, 107) – that is, beautiful *Ivan*, according to the respondent's answer to question B1a.

Another common wording is that the child has the name of a relative (*носи името на* – carries the name of) [S81, S135, S160, S305, S348], with a special case where the child is said to 'carry the letter' of her grandmother [S142]. In this case the first letter is the same for the child *Simona* and the grandmother *Stefka*, as in the responses above, but the interesting part is how the phrase *носи името на* has evolved into *носи буквата на* [S142].

There is another group of answers which do not mention letters but through underlining show how these names are connected [S2, S19].

One answer shows a rather complicated connection between names: The underived version of the grandmother's name (the grandmother is called *Nuška* – the informant gives the derivative pattern *Nuška–Anuška–Ana*) and the name in the calendar on the date of the grandmother's birth (*Marija*) are combined to give the granddaughter's name *Anamarija* [S353].

Several of the Sofia informants gave a reason why they wanted to give a name similar to somebody else's name; these reasons include because it is traditional or inherited in the family [S30, S63, S206, S228] and in two additional answers this is expressed implicitly [S4, S160]. The wish of the families is mentioned in one answer, implying that the respondent was not too enthusiastic about the idea [S154]. One answer mentions respect for the respondents' parents [S220]. In one response it was the mother who chose to have similar names within the family, but what kind of similarity or with which family members is not explained [S305]. One response mentions that the informant's father is dead and this implicitly indicates that this is why his name was chosen [S294].

The Sofia answers for B6a include which family members have similar names with the child. These are in descending order of frequency grandfather, grandmother, father, mother and other relatives. Although the exact numbers are less relevant due to the small data base, they show that for these respondents grandparents (as expected in Bulgarian naming traditions) and male lineage (as expected in naming at large) are more prominent than other relatives and female lineage in name choice.

The grandfather is the model for naming in many of the responses [S2, S4, S5, S48, S70, S106, S117, S147, S161, S165, S167, S179, S194, S198, S199, S210, S217, S226, S249, S278, S317, S332, S335, S343, S344]. In answers [S286] and [S294] the word ‘grandfather’ is not mentioned, but instead the expressions ‘father of the father’ [S286] and ‘my [ie. the respondent’s] father’ [S294]. Four answers use the words for grandfather and grandson [S70, S89, S199, S226, S281] and one answer mentions a grandfather and son, but grandfather and grandson is probably the intended connection [S297]. There are answers that mention the words for grandfather and granddaughter [S194, S264, S265].

Many have chosen a name similar to that of the child's grandmother [S2, S28, S29, S35, S43, S81, S99, S119, S135, S142, S147, S161, S164, S198, S216, S218, S273, S298, S351, S353]. In two answers the word ‘grandmother’ is not mentioned, but instead the phrases ‘my mother-in-law’ [S273] and ‘my mother’ [S298] are used. The paternal grandmother is mentioned specifically four times [S135, S235, S325, S351]. The maternal grandmother is not mentioned once, but there are two answers where the informant has written ‘my mother’ and both times the informant has been the mother of the child [S43, S298].

Both the grandmother and the grandfather are mentioned five times [S2, S147, S161, S198, S235]. One Sofia answer mentions the words ‘grandmother’ and ‘granddaughter’ [S216] and one ‘grandmother’ and ‘grandson’ [S92].

The father is mentioned in ten answers [S3, S6, S56, S63, S86, S228, S253, S304, S315, S321]. The mother is mentioned in two answers [S33, S235], the great-grandmother twice [S197, S223] and the great-grandfather twice [S228, S241]. The brother is mentioned in two answers [S271, S272] and the father's uncle once [S61].

Mentioning the names of several relatives is a common phenomenon in the Sofia data. There are three versions of this. First there are those names that share an initial letter with several relatives [S7, S63, S177, S235]. Then there are responses that explicate the tradition that makes the first names for first-born sons hereditary, always jumping one generation [S30, S228] and one response that mentions that the name is identical to that of the grandfather and the great-grandfather but does not explicitly state that it is the case of this tradition [S315]. Finally there is what Konstantinov and Alhaug (1995: 82, after Wittgenstein) have called duck-rabbit names –

combining the names of (usually) two relatives to make a new name for the child, as with grandfather *Boris*, grandmother *Joanna*, grandchild *Bojana* [S2]. The other duck-rabbit answers mention the names of two grandparents without indicating which parts of the names have been chosen for the child's name [S147, S161, S198].

Three of the Sofia answers say that similarity was not intended. Of these responses one is longer and mentions that because the first letter of the names of the child, mother and father is the same it seems that the child's name was chosen because of the similarity, but this wasn't the intention of the parents [S177]; the other two answers are short and categorically negative [S87, S113].

As a general note it is interesting that the follow-up question did not ask which relative the name is connected to – but still most of the responses volunteered this relationship and thus this relationship evidently is meaningful for at least these respondents. The following question on the questionnaire, B7, did have a follow-up question which asked which relative was commemorated and not everyone responded with information, although a majority of the answers include the relative; perhaps here a mention of the relative commemorated is left out when respondents think it is self-evident which relative is commemorated. The B7a responses are presented separately below.

Commemoration of a relative: Question B7a

The open question following B7 (*We wanted to give our child the name we chose ... because we wanted to give our child a name of a relative*) was worded 'What is the family relation between your child and that relative? Why did you want to give your child a name after this relative?' There were 33 answers to this question in the Zagreb material and 132 answers in the Sofia material. Although there are more answers here than on question B6a, the summary of the answers, found in Table IV–6, is much shorter than the summaries for the previous question; answering a question on commemoration evidently produces a smaller range of answers than answering on similarity of names in the family.

The 33 Zagreb answers are classifiable into two groups: one group with the family relation explained and the other where both the family relationship and the reason to commemorate this relative are explained.

Summary of B7a: commemorating a relative	Zagreb	Sofia
relationship	+	+
reason: good person	+	+
reason: tradition	+	+
reason: liked the name	-	+
reason: similarity in looks	+	+

Table IV-6. Summary of the open answers to B7a on commemorating a relative, in the Zagreb and the Sofia data.

Those answers where a reason for commemorating this specific relative is given most often mention that the commemorated person was good. The responses include ‘because he deserves it’ [Z126], because ‘the grandfather died unexpectedly and he was an exceptional and good person for the family’ [Z147], that the parents gave the name of the grandmother ‘also so the child would be good like her grandmother, patient, diligent and devoted to her family’ [Z232]. Another answer mentions ‘uncle who died in the Croatian War of Independence²¹ and was the sort of man much needed. Good, nice, sincere, resolute.’ [Z23].

Other respondents mentioned the great-grandmother who was loved and her name was beautiful [Z146] and a favourite aunt of the father [Z162]. Tradition and respect were mentioned; one family comes from Dalmatia and the youngest son was given the name of the grandfather out of respect for the grandfather [Z42]. Another reason given was that the child looked so much like her father when she was born that all possible discussions of the name were solved [Z15]. One of the answers asks us to look at question B6 and there we find that the baptismal name is given after the grandmother [Z196].

Then there are a group of answers which give us clues but not definite answers about why the name was chosen: One child was given the surname of the grandfather on the father’s side and the first name after the grandfather on the mother’s side [Z35]; apparently some kind of balance between the two families was the goal. In two answers it is mentioned that the grandfather is deceased [Z52, Z241] and this apparently was important in naming. And finally one response includes that the grandfather was commemorated because this was the wish of the father [Z124]. It does not

²¹ Translation by Bujas 1999. A literal translation would be Homeland War. What is referred to is Croatia’s 1991–1995 war of disintegration from Yugoslavia.

explain why this was the wish of the father – love, respect, tradition, or other reasons?

Several answers say which relative is commemorated: a great-grandmother [Z234], one uncle, brother of the father [Z228], two great-grandfathers [Z67, Z159] and six grandfathers [Z21, Z151, Z154, Z160, Z179, Z215]. Four answers include several relatives: both grandfathers [Z9], a grandfather and a great-grandfather [Z134], the mother's sister and the father's mother [Z199] and a great-grandmother and two aunts [Z217]. In two answers there are namesakes within the family, both grandmothers [Z13] and an uncle [Z181], but the respondents say this 'was not decisive' [Z13] or 'this was not the reason to give this name' [Z181]. One respondent said the parents did not want to name the child after any relative so that other relatives would not be angry [Z242].

Lastly there are three answers that state that there was no commemoration in the naming; one says the parents are the only ones who like the name [Z5], the second says there are no similar names within the family [Z82] and the last answer says 'nothing special' [Z123].

The 132 Sofia answers to question B7a are much more numerous than the Zagreb answers, but they too are classifiable into groups of answers with information on the relationship between the commemorated relative and the child named and answers which explain why this person was commemorated.

About half of the Sofia answers give the relationship between the child named and the commemorated person with no explanation of why this person was commemorated. Persons who were commemorated include grandfathers [S8, S55, S57, S61, S66, S67, S68, S73, S76, S89, S108, S126, S127, S132, S151, S159, S165, S168, S169, S171, S179, S194, S201, S220, S254, S255, S267, S276, S277, S278, S280, S286, S306, S307, S324, S326, S334, S336, S337, S346, S348, S349, S350, S356], paternal grandfathers [S116, S138, S155, S199, S210, S252, S268, S283, S323, S330], maternal grandfathers [S18, S46, S158, S230, S261, S294], father on the mother's side (grandfather is probably intended) [S14], both grandfathers [S238, S284, S291], grandfather and father [S149], grandmothers [S17, S28, S29, S38, S39, S49, S51, S58, S63, S99, S115, S130, S152, S170, S214, S233, S236, S273, S285, S300, S327, S351], maternal grandmother [S40, S137], both grandmothers [S34], grandparents (not mentioned which sex) [S95, S148, S178, S296, S311, S312, S313, S325], great-grandfathers [S125,

S241], a great-grandmother [S223, S320], fathers [S31, S32, S56, S146, S166, S223, S262, S263, S315], ‘my mother’ [S298], ‘mother-in-law’ [S322], ‘my father-in-law’ [S30], the surname of a male respondent’s father, which comes from a great-grandfather [S196], brother and sister [S271, S272].

In the answers to both B6a and B7a the relatives mentioned show that male lineage is strong in naming, with more mentions of male relatives than female relatives. The exact numbers are unimportant and probably do not correspond to the Sofia or Bulgarian population at large, but the tendency is clear and confirms the literature on the theme.

Some answers are formulated as wishes: ‘in order to have something in common with the name of her grandmother’ [S44], ‘in order to have the name of her grandfather’ [S62, S160] or ‘his grandfather’ [S65], ‘in order to have the name of her grandmother’, the grandmother who was commemorated ‘because our families insisted on that’ [B6a S154] or the name given because it ‘is passed on from father to son – grandfather, father, son’ [S341].

When the answers include why someone has been commemorated, there are several groups of answers. There are answers where the love and respect for the commemorated person are expressed, answers based on the continuation of a tradition and answers where a fondness for the name is expressed. Then there are reasons mentioned only once or a few times, which will be presented below.

In answers where the love and respect for the commemorated person are given as reasons, there are numerous respondents who state that they wanted to commemorate a relative ‘as a sign of respect’ [S199], ‘out of respect’ [S90, S194, S327, S330], because ‘we respect him ... a lot’ [S155], ‘to show our respect’ [S76, S312, S313] and ‘to show my respect’ [S311].

Other respondents say they did it ‘as a sign of love and respect’ [S46], ‘out of love and respect’ [S127], ‘out of respect and love’ [S276], or for a grandfather whom ‘we love and respect; the granddaughter is the meaning of his life’ [S8].

One respondent answers that this was an act of love for the father of the child, her companion in life [S56] and another that the grandfather of the child gave her ‘moral support to give birth to the child, as I was indecisive’ [S165].

One respondent says she ‘wanted to some extent that he’d have the name of his grandfather, my father, because I loved him a lot’ [S294]. Another grandfather is commemorated ‘to delight him’ [S254]. In two answers there are grandparents who ‘deserves’ to be named after [S40, S286]; in the latter answer preserving the tradition is also mentioned. In two further answers grandmothers who helped the family have been commemorated and in both cases the first letter of the grandmother’s name is given [S39, S38].

Some respondents said they wanted to commemorate because the relative is a good person, the name is beautiful and has a meaning they like [S296], or, similarly, that the relative is a good person ‘and was pleased’ and in addition ‘the name is beautiful and with a meaning we liked’ [S300], the relative is a terrific person and they ‘believe that the name and the person are somehow linked together’ [S61] or the relative is simply ‘an incredible man’ [S30]. One child is named after her great-grandmother because ‘she was exceptionally gentle and serene in character’ [S320], a grandfather is commemorated because they liked the name, the grandfather ‘was pleased by this act of respect for his goodness and humaneness’ and the name is a name of Bulgarian tsars [S126].

The respondents who expressed that they wanted to act in accordance with the tradition wrote *по традиция* ‘according to the tradition’ [S323, S336, S337], or *според обичая* ‘according to the tradition’ [S115], or spoke of tradition in the family [S228] or simply *традиция* ‘tradition’ [S178].

Other responses having to do with tradition were that the choice renews the name of the grandfather and the surname of the family [S68], ‘a continuity of the family and the name’ [S315], ‘to continue the family connection’ [S201] and ‘to continue his name’ [S230].

Some respondents said simply that they want to continue a tradition [S197], or more specifically ‘the tradition that there be born beautiful Krasimirs’ [S317]; others say they name after relatives ‘[b]ecause that is the tradition’ [S198].

One response says that ‘we respect the Bulgarian tradition’ [S327] and another spoke of wanting to ‘preserve the tradition that the first child is named after the paternal grandparents’ [S255]. There are two identical answers that proclaim: ‘It is traditional for our people that children are named after the grandmother and grandfather’ [S296, S300] and a third response similar to that but not identical [S288].

There are also two (identical) answers in which the names of both grandfathers were commemorated because the families liked the names and ‘it renews the tradition of our families’ [S284, S291]. One family named their child ‘after the surname of my husband because his great-grandfather was called Aleksandăr and the family tree starts from him’ [S196]. One family named after the grandfather because ‘I think that is how it ought to be’ [S179].

There are a number of answers that specify that the name was liked, implying that they wouldn’t have chosen to commemorate if they had not liked the name [S29, S115, S126, S271, S272, S284, S291]. In one such response it was said that the parents liked specifically the meaning of the name [S296].

The rarer answers include a grandfather who was commemorated because he has the name of a saint [S14], a child who ‘is named after his father, because there is a great resemblance in appearance, but also because that is a very nice Bulgarian name’ [S166] and a child who is named after his grandfather and the respondent says: ‘Usually people who have this name are rational, hard-working, lucky.’ which apparently was an additional reason to give this name to the child [S348].

Another grandfather is commemorated because the father of the child requested it and they then agreed on it [S356]. One answer concerns a boy who was named *Ljubomir* similarly to his grandfather *Ljuben* apparently because their birthdays are close, although this is not explicitly said [S278].

[SB7a 278] ЛЮБОМИР Е РОДЕН НА 10. НОЕМВРИ, А ДЯДО МУ ЛЮБЕН – НА 8. НОЕМВРИ Ljubomir is born on November 10th and his grandfather Ljuben – on November 8th.

Finally there is a story about a mother who during pregnancy dreamed that the child had a connection with her father and it happened that the ‘day after her birth was the day of Vladimir’ [S261]. Thus, the child became *Vladimira* after her grandfather *Vladimir*.

Three responses concerned the respondents not wanting to commemorate; two of them are quite straightforward [S87, S113] but the third is interesting: The family has not commemorated any relative in order not to offend other relatives [S245].

Tradition and family: names chosen

When comparing the names that occur more than three times in either the Zagreb or the Sofia data with the positive responses to the questions within the theme of tradition and family, the following names are such that all respondents who have chosen these names have identified them as: hereditary names (A4) – *Josipa* in Zagreb, *Irina* and *Ljubomir* in Sofia; traditional names (A5) – *Dora*, *Josipa* and *Krešimir* in Zagreb, *Elica* in Sofia; similar names (B6) – *Josipa* in Zagreb, *Gergana* in Sofia; commemoration of relatives (B7) – none in Zagreb, *Irina*, *Ljubomir*, *Mihail* and *Petăr* in Sofia; usual names (A2) – none in Zagreb, *Mihail* in Sofia; names as signs of community (A9) – *Matea* in Zagreb, none in Sofia; date-related names (B5) – none in Zagreb and none in Sofia; commemorating friends (B8) – none in Zagreb, none in Sofia.

The names that appear several times are *Josipa* (A4, A5, B6) in the Zagreb data and *Irina* (A4, B7), *Ljubomir* (A4, B7), *Mihail* (B7, A2) in the Sofia data.

IV.1.4 Zagreb and Sofia

The numerous questions on traditions on this questionnaire sprang from a conscious choice to explore traditional naming, especially using words not entirely expected in this context.

It is obvious that of the eight questions on traditional naming, the responses to four are most alike in these data – and most used reasonings for name choice within these questions. The two questions with the most similar answers within the data as a whole are question B7 on commemorating a relative and question A4 on giving a name that is hereditary in the family. It seems rather obvious that commemorating a relative is similar to giving names hereditary in the family: a name, although it might be previously uncommon in the family, becomes hereditary when given again.

The two other questions with responses similar to these two are B6 on giving names similar to other names in the family and A5 on giving names ‘traditional for our people’. The remaining four questions show far fewer positive responses in the preset answers in both Zagreb and Sofia and these questions concerned: giving names that are usual (A2), giving names that are a sign that we belong to our community (A9), giving names for date-related reasons (B5) and giving names commemorating a friend (B8). All of these were less-used reasonings and Multiple Correspondence Analysis

answers) are along the lower right part of the picture, except for questions B6 and A2.

On the level of differences between the individual names, the following plot (Figure IV–6) displays the MCA of all the names in the Zagreb and Sofia data which appeared three or more times in the data and all eight questions concerned with traditionality.

The names with one or two occurrences in the data are omitted from Figure IV–6 because as there are only one or two answers for each of them, they are not really able to be grouped for the needs of MCA. On the other hand the strength of MCA is that it is able to display groups as small as 3. To make the plot clearer, the responses are combined so that they show whether a questionnaire has been filled in with a positive answer (A2–usual, A4–hereditary, A5–traditional, A9–community, B5–date, B6–similar, B7–relative, B8–friend), a negative answer (A2–not_usual, A4–not_hereditary; A5–not_traditional, A9–not_community, B5–not_date, B6–not_similar, B7–not_relative, B8–not_friend), or whether the question has been answered with the middle answer (these are not numerous) or has been left empty (A2m, etc.). In addition, the Zagreb names are marked with a Z and the Sofia with a S, so that *Ivan Z* are from the Zagreb data and *Ivan S* from the Sofia data.

As it happens, both *Ivan Z* and *Ivan S* are close to each other in the upper part of the plot. With the names appearing only once or twice within the data sets left out, slightly less than half the data (121 questionnaires from the Zagreb data set; 178 questionnaires from the Sofia data) are included. Here, however, we will not say anything on the whole data and this plot tells us about the more (but not most) frequent names in the data.

The plot shows non-answers to the lower left and answers to the lower right and upper part of the figure and it would seem that the presently actively applied naming traditions fall in the upper part of the plot and the more sporadically documented traditions in the lower part of the picture. These are generalisations, of course. On dimension 1 the plot shows that the positions of *Simona S*, *Georgi S*, *Petar Z* are very closely grouped around the points of the positive answers to similar names within the family (question B6, here displayed as *similar*) and names given to commemorate a relative (question B7, here shown as *relative*). For the most frequent names in the material, variables B6 and B7 seem to be almost identical for positive answers. The negative answers to B6 and B7 (in this plot shown as

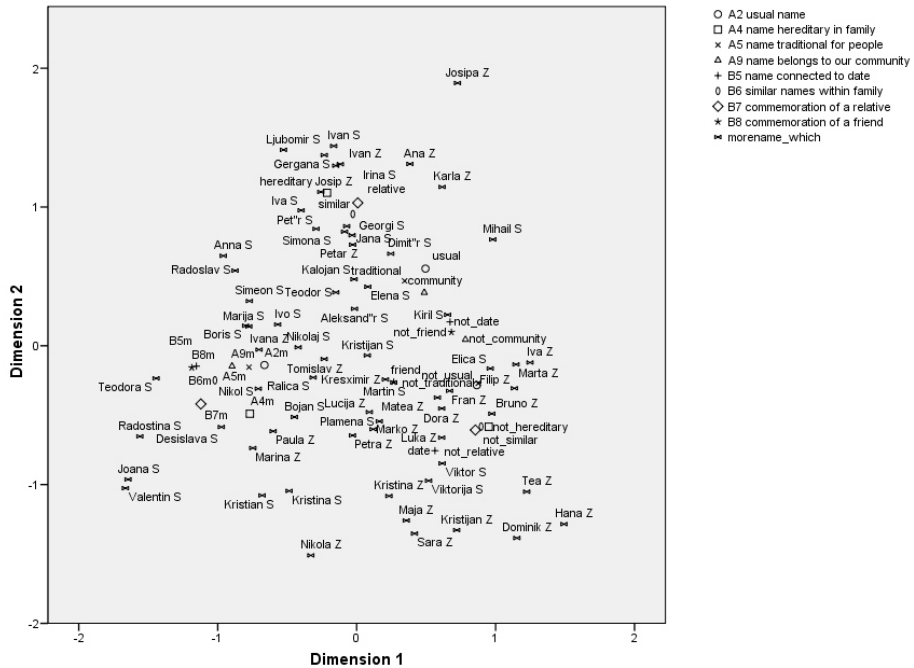


Figure IV-6. MCA: names that appear three times or more in the data sets, and connections to tradition. Dimension 1 shows 60.1% of the variation and dimension 2 28.5%

not_similar and not_relative respectively) are also positioned very close to each other – and to the name *Bruno Z*.

Commemoration or similar names?

The wording of the questions was similar but varied and there is one special case. Questions B6 on similarity to other family names and B7 on name of a relative are similar and the choice to put them in this order on the questionnaire was interesting. Reversing the order would probably have generated fewer answers for B6; respondents probably would not have first read the entire questionnaire and then answered all the questions ‘correctly’. The trick was to try and see how much letter-naming is perceived as commemoration and here it seems the Zagreb and the Sofia data are quite different: If the names are not identical, the Zagreb respondents say they have given names *similar* to the names of relatives (B6), whereas for Sofia respondents similarity in the names is enough for *commemoration* (B7).

On the other hand, what names are perceived as identical by the respondents? In the section above, *Daniel's* grandmother and two great-

grandmothers carried ‘*to ime*’, this name [B6a Z116]; their names would have been *Danijela* (or some version of it; the questionnaire did not include the names of the great-grandmothers). *Ivo* and *Iva* [B7a Z15], *Josip* and *Josipa* [Z35], *Karlo* and *Karla* [Z52], *Martin* and *Martina* [Z147] were also classed as commemoration by respondents in the Zagreb data; in all of these cases the granddaughter was given the name of her grandfather. Two names were modernised, as comments reported in the previous section show: *Ante* became *Toni* [Z21] and *Jozo* became *Josip* [Z215]. In two Zagreb cases the names are different (except for the gender change) without any comment on the questionnaire: *Ivan* has become *Ivica* [Z160], which is very similar to the changes *Ante–Toni* and *Jozo–Josip*. The only verifiable Zagreb commemoration which uses a different name is grandfather *Mile* (who is reported to be the commemorated person) with grandson *Marko* [Z42]. This *Marko*’s grandmother is called *Marica*, which is not mentioned with regard to commemoration, but as names *Marko* and *Marica* (derives from *Marija*; *Mar-* and both are Christian names) are more similar than *Marko* and *Mile*. The responses emphasise that the family comes from ‘Middle Dalmatia, where it is customary for at least one child in the family to take the name of the grandfather’. More rigid naming traditions may allow more variance in the actual commemoration; here the family might of course have a perfectly good rationale which just does not show on the questionnaire for this difference: *Mile* might be a nickname in the family for the name *Marko* and thus felt to be a variant of *Marko* (unlikely, but possible), the grandfather might have wished for the name to be changed, or the parents wanted something more up-to-date. These are just speculations, of course, but it would be interesting to know more about the connection between more rigid naming rules and the resulting name choices.

Naming traditions in Bulgaria are indeed more rigid than Croatian naming rules (with the possible exception of the Middle Dalmatian tradition reported above) as documented in the literature. The literature on Bulgarian naming acknowledges letter-naming – that is giving names with the same first letter as the person being named after, typically updating the names and the Sofia data multiply confirms these practices. In some of the answers this is mentioned, as the examples in the previous section show. In a more surprising answer the names of siblings *Anton* and *Antonija* are called *identical* [B6a S272, also S271]; delineating what is felt to be the same name would be an interesting study in the future.

Commemoration of the deceased

In a number of families someone in the family, especially the grandfathers, had passed away. However this was not necessarily expressed on the questionnaire, because it did not offer an easy and unequivocal way given to do this and thus a comprehensive analysis of the impact of this on naming could not be made. It would be relevant to see how this affects naming: Are parents more likely to name their children after their deceased parents in longing and loving remembrance, or their living parents in equally loving admiration? Love, however, does not appear as a significant factor for commemoration in the Sofia data according to the responses; respect and tradition does. Krăsteva-Blagoeva (Krăsteva-Blagoeva 1999a, 141) says that some grandparents want very strongly to be commemorated and since they now rarely have the power to dictate that, sometimes they try to think of ways of becoming commemorated through doing good: she tells an especially attention-grabbing story about a soon-to-be paternal grandfather who called his son's pregnant wife twice a day during the pregnancy to ask if she was well and if she needed something and in this way succeeded in becoming commemorated, because the daughter-in-law did not really have a choice after such interest in her well-being.

It was also explored whether the geographical distance to the grandparents influences commemoration, but the analyses showed no clear results. The question of deceased family members has not been analysed comprehensively because of lack of data. Some answers do mention deceased family members, as mentioned above; one of the open answers to question C also mentions that a child should not be named after a deceased person and so they chose to commemorate another relative [C S61].

Male lineage

Male lineage is more frequent than female lineage throughout the responses to the tradition and family theme; boys are given more traditional names than girls and male relatives are commemorated more often than female relatives in both the Zagreb and Sofia data sets. In the case of A4 (hereditary) and B7 (relative), which again are chosen to illustrate this, the difference is slight in Zagreb, with 7.8% of the girls and 9.2% of the boys getting a 'yes, exactly' answer on both A4 and B7, whereas the responding Sofia data set shows 18.4% for the girls and 26.0% for the boys in the same category.

The commemorated persons listed in the previous section are predominantly male in both Zagreb and Sofia; grandfathers are commemorated more often than grandmothers and fathers more often than mothers. The fathers are commemorated more often than the grandmothers in Zagreb; in Sofia it is clear that the frequency of commemoration is exactly according to tradition as referred to in section IV.1.1: the paternal grandfather is commemorated most often, then the maternal grandfather, then the paternal grandmother, then the maternal grandmother, then the father – and then greatgrandfathers and other relatives.

The most significant difference correlating with the parents' educational level was that the Sofia parents with university education – note that these are almost half of the parents – chose positive answers on the tradition and family theme more often than the other parents did. Other differences are slight. However, not only the highly educated give traditional names. A further point within the discussion is that in the Sofia material question A5 on names 'traditional for our people' turns out to be less popular than A4 on names hereditary in the family; although some discourse on traditions might be concerned with the national pride of the Bulgarian people (for example Art. 12(4) of the Names for Bulgarian Citizens in the Law on Registration), traditional naming in the Sofia data is apparently more oriented toward the family than the nation. The Zagreb data, on the other hand, show more positive answers on names 'traditional for our people' (A5) than on names hereditary in the family (A4).

IV.2 International names

U SLUČAJU DA ĆE DIJETE JEDNOG DANA ŽIVJETI U INOZEMSTVU ŽELJELA SAM DA IME BUDE LAKO IZGOVORLJIVO U VEČINI ZEMALJA SVIJETA KAKO DIJETE NE BI IMAO KOMPLEKS, DA MU SE IME NE MOŽE IZGOVORITI (MOJ BRAT I JA ŽIVJELI SMO U INOZEMSTVU I TO NAM SE DOGODILO) If the child someday lives abroad, I wanted the name to be easily pronounceable in the majority of countries of the world so the child wouldn't have any complexes that his name is unpronounceable (my brother and I lived abroad and this happened to us). (Response B4a Z208)

First names with an international feel are an important area of study: In popular discourse giving babies unconventional names with an obvious motivation of foreign identification is both admired and disliked. International names are, however, not always unconventional and foreign; many are familiar and everyday. Respondents who report that they preferred international names, that is names that are common to several cultures or usual in a culture familiar although not native, mention several motivations: living abroad in the future, the world as a global village and their own experiences with 'difficult' names. Those respondents powerfully opposed to international names refer to their national pride and traditions as reasons for their dislike – but still they might have chosen the exact same names for their children, albeit for different reasons, as their peers with a positive stance towards international names.

IV.2.1 Literature

Names can be international words, both in meaning and form. Names travel from one language and culture to another (Kiviniemi 1982, 33; Liebersson 2000, 224) and do so easily because names operate at a level of language where variation is common. As names of foreign origin usually do not change the recipient language significantly, they are lexical elements which may or may not undergo formal changes as they are adopted (Saarelma-Maunumaa 2003, 34, citing Raper and Šrámek). Many international names are domesticated and lose their feeling of foreignness; in Croatia and Bulgaria many Christian names, that is names from the Bible or from church traditions, do not feel foreign, although they were foreign at some point in time. The two world religions, Islam and Christianity, have spread foreign names like no other influence in the world (Kohlheim 1996, 1204). Aldrin (2010, 138) divides the names in her Swedish study into Swedish, international and foreign; international names according to Aldrin are not

necessarily foreign, they might be also Swedish, but known internationally and this describes the concept of *international* in this study as well.

When studying name contacts, the simplest case is one where the situations before, during and after contact can be identified. However, things are not usually this clear-cut; contact continues and new contact phases occur. (Hengst 1996, 1007). Both Croatian and Bulgarian onomastics identify and describe several contact phases in the history of anthroponymics; here the focus will be on recent developments and names that still feel international or foreign.

International tendencies within naming have been both greatly criticised (notably Илчев 1963, 3–4, 12–13) as well as seen as a natural phenomenon (Стаматоски 1990, 95). According to Stamatovski, borrowing is natural (*природно*) in anthroponymy and all periods have a new repertoire of names that represents a change from the earlier time (Стаматоски 1990, 96). The critique that arises towards international names seems to focus on strange names, names that Kalkanova calls ‘extravagant’: names that are met with ridicule and that do not observe the norms of Bulgarian (Калканова 1996, 45). International names as we have defined them here are not by definition strange or spelled and pronounced against the rules of a language. As Knappová (1985, 23) has noted, some parents like to give names ‘without hats and lines’, names that they feel exemplify a more rational and international orthography; thus names without diacritics or language-specific characters such as *ř*, *š* or *ů* in Czech or *ä* and *ö* in Finnish.

Frančić (2002b) studied the names of children born in the year 2001 in seven larger Croatian cities (Dubrovnik, Karlovac, Osijek, Rijeka, Split, Varaždin, Zagreb). Her study shows that the names used are diverse in background and there are many different names in use; foreign names dominate, many of the foreign names are not adjusted to Croatian and almost one out of four names are double names (Frančić 2002b, 77, 78) – several first names are foreign to Croatian naming, although two names are allowed by law. The great number of foreign names in Frančić’s study demonstrates a significant change from traditional naming. Though many traditional names such as *Ivan* or *Josip* are of foreign origin, they are no longer felt to be foreign. The study principally shows names that have not become traditional (yet). Their spelling, phonology and morphology may have been adapted totally (such as *Melanija* and *Stiv*) or partially (such names as *Helen* and *Nikol* for women); however, according to Frančić a

large number of these foreign names have not been adapted to Croatian, for example *Anetta*, *Gwen*, *Billy*, *Christian* (Frančić 2002b, 82–83). Frančić also finds the same name in different stages of adaptation: *Patricia* – *Patricija* – *Patrisija* – *Patrizia* (Frančić 2002b, 83). She does not comment on whether these names might be borrowed through different languages.

Most of these foreign names are derived from English, French or Italian. (Frančić 2002b, 83). Frančić also finds traditional names written in a foreign way (*ortografijom jezika posrednika*) such as *Elisabetta*, *Dorothea*, *Lucia*, *Philip* and she ascribes these spellings to the parents' wish for originality. In this group she also counts female names ending in a consonant, such as *Anabel*, *Dolores*, or ending in a vowel not -a (most of them on -i) *Beti*, *Naomi*. Frančić points out that names with these endings are indeclinable and retain the same form throughout the paradigm (Frančić 2002b, 83) and, thus, are bound to cause difficulty for language users.

In his longitudinal study on popularity of names in Germany, Gerhards (2003, 180) established a three-tier system for international name use; he calls this phenomenon *transnationality*. His model includes first, that the expansion of media at everyone's disposal has lead to a greater variety of names in the name pool; second, that the selection of borrowed names is based on the reputation of different cultural spheres; and third, that the selection of borrowed names is based on phonetic contact ability with the specific cultural customs. His comparison between East and West Germany showed differences in which names were the most popular, but the model remained the same, with Romance and Anglo-American cultural environments being the most popular sources for newly borrowed names (Gerhards 2003, 178–180).

In Bulgaria the use of Anglo-American, French and German names increased after 1990. According to Kalkanova (Калканова 1996, 78) girls in particular were given French-sounding names; with the formerly popular Russian-model names declining heavily after 1990.

In a study of attitudes and beliefs about names and name carriers, Waters (1989, 305) found that her informants knew their own names did not necessarily reflect their own origins, but they still thought other people's names reflected their origins. Although Waters' informants thought making assumptions about other people's origins solely on the basis of their names was wrong and possibly incongruent with the real origins of the others, the informants still admitted to those assumptions (Waters 1989, 322).

IV.2.2 Questionnaire

Respondents were asked about their desire to give international names in two questions: B4, which specifically uses the word ‘international’ and A6, through a rephrasing ‘... common also outside our ethnic group’. There was no additional information in question B4 on how to define an international name and thus respondents were supposed to answer according to their own perception and definition of international; the words used were *međunarodno* on the Zagreb questionnaire and *международно* on the Sofia questionnaire. This line continues with open question B4a: ‘Why did you want to give an international name?’ Question B4a was the last question on the first page of the questionnaire.

Equally, the questionnaire did not in any way define which names belong (or should belong) to the names of the ethnic group in question and thus respondents have themselves defined what this means for them when answering question A6. The expectation was that this would be a more difficult question in Bulgaria, where the discussion on ethnicity has not been as recurrent as in Croatia (and the Socialist Federal Republic of Yugoslavia). However, in the Bulgarian 2001 census the question on ethnic background used exactly the phrase ‘ethnic group’, *етническа група* and so this should not have been an unknown concept. The Croatian wording for this on the questionnaire was *etnička zajednica*. As there are multiple ethnic groups in both Croatia and Bulgaria, this rephrasing of the concept of ‘international’ does not necessarily cross the national borders of Croatia and Bulgaria.

B We chose the name for our child ... (Circle the correct alternative on the right)

B4 because we wanted our child's name to be international	1	2	3	4	5
B4a Why did you want to give an international name?					

A We wanted to give our child a name that is ... (Circle the correct alternative on the right)

A6 common also outside our ethnic group	1	2	3	4	5
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Figure IV-7. Questions B4 and A6 in English translation.

IV.2.3 Responses

The wish to give international names was explored through two questions in the survey, B4 and A6. The responses to the preset answers for these questions are presented in Figure IV–8. For each question there is a clear difference in the responses from Zagreb and Sofia; the Zagreb respondents have more often chosen the positive preset answers.

Figure IV–8 displays a striking similarity in the responses within the Sofia data, with the percentages of each preset answer for the two questions being very similar. Though the percentages are similar, the respondents are not the same: of the 14 (3.9%) who have chosen ‘yes, exactly’ for B4 (international), only 1 (one!) has also chosen ‘yes, exactly’ from the preset answers for A6 (interethnic) and the situation is similar for the other preset

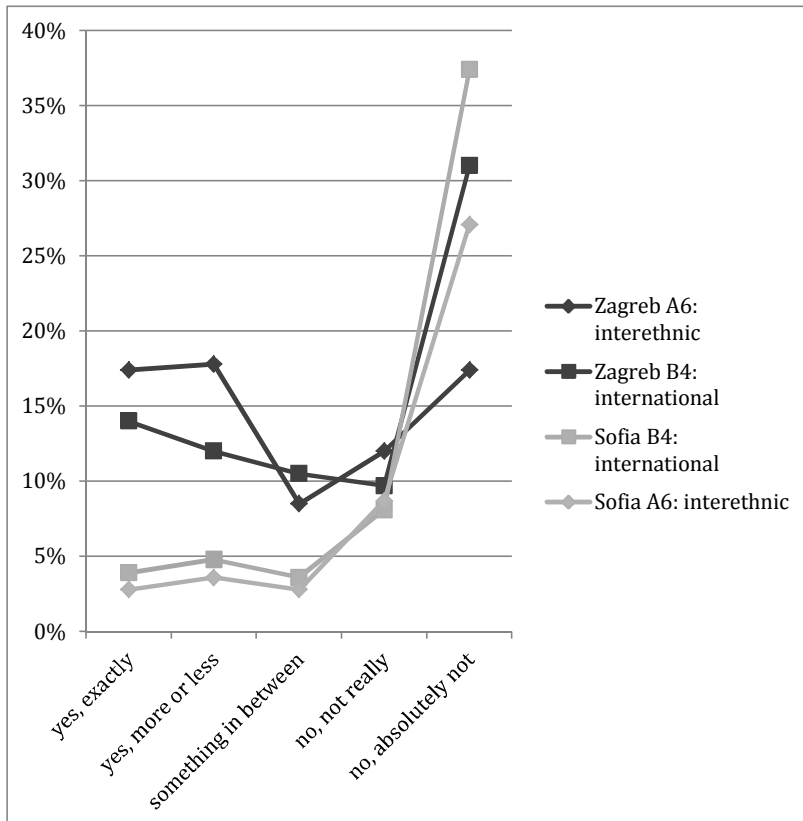


Figure IV-8. Responses on international values : A6, B4. The percentages for the missing and unclear answers are Zagreb A6 26.7%, Zagreb B4 22.9%, Sofia 42.2%, Sofia A6 55.0%.

answers, with the exception of ‘no, not really’ where 78.4% of those who chose that on A6 also chose it on B4 (making up 56.7% of the ‘no, not really’ answers on B4). The real similarity is in the missing or unclear answers: 98% of the Sofia questionnaires with missing or unclear answers on B4 have missing or unclear answers on A6, too (these missing or unclear answers make up 75% of the missing and unclear answers on A6). The tables in Appendix V show the exact percentages of Figure IV–8.

The results for question B4 show that international names were chosen more frequently by Zagreb respondents than Sofia respondents and similarly the results to question A6 show that names ‘outside of our ethnic group’ were chosen more frequently by Zagreb respondents than the Sofia respondents. Both differences were confirmed to be statistically significant in a χ^2 test, with question A6 showing a large association and B4 a medium association on Cramér’s V. The tables and other information about these tests appear in Appendix IX.

International names: open answers

There were 60 answers from Zagreb and 11 from Sofia to open question B4a *Why did you want to give an international name?*, which followed closed question B4 *We wanted to give our child the name we chose ... because we wanted our child’s name to be international*. These answers are shown in table format in Table IV–7, where the occurrence of the categories of the qualitative analysis in the data is marked with + (does occur) and - (does not occur), summarising the main similarities and differences between the Zagreb and the Sofia data. The main reason for the absence of some of the categories in the Sofia data is the lower number of responses on B4a, which corresponds to the lower percentage of positive answers on B4, as shown in Figure IV–9 and the tables in Appendix V.

The categories which emerged in the qualitative analysis explain to some extent what the respondents had in mind for internationality; it seems international names are thought of as being useful in a possible future outside the borders of Croatia and Bulgaria respectively and the Zagreb respondents also based their choices on experiences of having names difficult for foreigners, opting for names that will ease communication. The Zagreb data also contain references to family and relatives in other countries. All of these categories, summarised in Table IV–7, are discussed below. The majority of the answers are from the Zagreb data, although some

Summary of B4a	Zagreb	Sofia
the world	+	+
experiences	+	-
communication	+	-
future	+	+
family ties	+	-

Table IV–7. Summary of the open answers to B4a on international names, in the Zagreb and the Sofia data.

of the Sofia responses (that is, the five answers that explained the giving of an international name; see below for more on responses to B4a that did not include internationality) fit nicely in the categories that emerged from the Zagreb data. The relevant Sofia responses are thus simply incorporated into the Zagreb categories, as a categorisation based on five to seven answers would not be valuable. The Sofia and Zagreb categories are accordingly not compared and discussed separately in this section. The Sofia responses are however presented separately within the Zagreb categories.

The category of ‘the world’ appears in both data sets. It is a diverse category, as described in the following presentation of the different meanings the respondents have given internationality.

Respondents said the names chosen are known all over the world [B4a Z1, Z165], everywhere in the world [Z13, Z134], in all parts of the world [Z90], throughout the world [Z125] and in the majority of countries of the world [Z208]. They said that ‘we’ communicate with other peoples of the world [Z42], the child will get by when he sets off into the world [Z3] and the name is familiar also in the world [Z233].

Other responses said the world is becoming smaller [Z5], it is a village, a global village [Z242], a large village [Z233]. The word ‘global’ is also frequent in other phrases: it is noted that we live in a world of global communication [Z25, Z93], there is globalisation [Z56, Z186] and we think globally [Z113].

The languages of the world are mentioned, with respondents saying that the name is understandable in several [Z138] or some [Z168] of the world’s languages and that it is pronounceable in the majority of languages [Z190].

The phrase ‘outside our country’ [Z127] is used, as well as mentions of other countries [Z88], ‘foreign countries’ [Z199] and ‘abroad’ [Z33, Z208]. A less defined ‘somewhere else’ [Z31] and ‘everywhere’ [Z48] also fall into this group. There is also an answer mentioning Europe [Z24]. Peoples outside Croatia [Z42], ‘other people’ [Z186, Z190] and ‘foreigners’ [Z186]

are mentioned. Travelling [Z63, Z251, Z252] is also mentioned and in context this is to be understood as travelling somewhere abroad.

The Sofia responses in this category include terms such as ‘global village’ [S57], ‘outside Bulgaria’ [S227] and Europe [S227], with one response saying that Bulgaria is in Europe, despite all [S354].

There are fewer mentions of personal experiences than of ‘the world,’ but experience is an important explanation of why internationality is essential to some respondents. Perhaps more respondents could have shared their experiences if prompted, but simply did not have them in mind when completing the questionnaires; informal canvassing has shown that most people do have travel and contact stories about their names (even I, with a very international first name, could share stories of how it was rendered in, for instance, Portuguese pronunciation).

Some of the parents said they had unpleasant experiences with names that were not international [Z3, Z205, Z208] and the suitability of the chosen name abroad is especially mentioned in one case [Z181].

Communication seems to be an immense issue for the Zagreb respondents; all of the responses in the communication category are from Zagreb. What is easy, understandable and known varies from situation to situation, of course, but for these respondents issues have arisen in connection with international names.

Global communication [Z25, Z93] is mentioned, as well as communication in general [Z189, Z5]. Communication is seen as taking place ‘outside our country’ [Z127], within a future united Europe [Z24], with other peoples in the world [Z42] and with future acquaintances [Z125].

There are a number of answers in which the word communication is not used, while still clearly describing aspects of communication. It is said the child will have an easier time presenting himself [Z124], the name is easier to translate [Z41], the name is understandable [Z88, Z138, Z168] and international names are easier to recognise, although the respondent didn’t especially aim for an international name [Z211]. Some respondents say that they chose names that are familiar in the world [Z233, Z90], or were not wanting people abroad to wonder [Z48, Z3] at the name.

International names are also said to be easier to remember [Z33, Z41, Z63, Z88, Z117]. Two identical answers comment on avoiding errors and misunderstandings [Z25, Z93] and a third one on pronouncing the name correctly, or more precisely not distorting the name [Z48]. There are also

Zagreb responses discussing pronunciation [Z1, Z3, Z33, Z41, Z42, Z88, Z117, Z127, Z134, Z165, Z186, Z190, Z196, Z205, Z206, Z208, Z251, Z252]; note that there are no answers discussing pronunciation (except for the alveolar trill [r], see section IV.2.4) in the Sofia data.

Within the pronunciation responses, the difficult letters *č, ć, đ, dž, š* and *ž* [Z114] are singled out. Two answers specifically mention reading [Z247, Z48] and one also writing [Z48].

The last group within communication is responses where the word *lakše* ‘easier’ or some derivate from it is used. Specific wordings have to do with easing communication [Z5, Z24, Z42, Z125, Z189, Z127], being easier to use [Z211], easier to remember [Z33, Z41, Z63, Z88] and easier to pronounce [Z33, Z41, Z88, Z127, Z206].

These concerns with the understanding, pronunciation, reading and writing of Croatian names are reactions to the fact that foreigners in general do not know how words in the language pronounced, read and spelt. Some of the international names in the Zagreb data, such as *Sara*, are of course pronounced differently when read out in languages such as English or French than when pronounced in Croatian. But this does not seem to be the respondents’ main concern; the issue seems to be names that are not recognised by an average foreigner as a name or seem impossible to pronounce on a first glance (*Željko* readily comes to mind as a less familiar name in most of non-Slavonic Europe). The total lack of similar concerns in the Sofia data is interesting and likely a result of the different alphabets and the fact that Bulgarian names are transliterated in different ways in different countries, so difficult spellings do generally not occur – or they are not felt to be a problem when the name is spelt in a foreign way.

The future is always unknown; some of the respondents explicitly foresee a future with international connections for their children. This category is also a small one, albeit also mentioned in one of the Sofia responses [S315]. Zagreb respondents say an international name can be a preparation for living abroad [Z31, Z33, Z199, Z205, Z208]. They also mention prosperity abroad [Z203] and that you never know where you end up [Z58]; all these are included in the category of future. Some respondents say they specifically want their children to become world citizens [Z3, Z186].

Some of the families in the data are multinational and the responses mention relatives abroad. It is mentioned that an international name was chosen to make it easier for family members abroad to accept the name

[Z196]; another response also mentions a multinational family background [Z6, Z196, Z244]. The mother's connections abroad [Z199] have also been a motivation in a response where they were mentioned.

There were further reasons falling outside the categories presented in the summary above. Respondents reported wanting to choose names that do not give away the nationality of the child [Z29, Z36], belief that international names are now 'trendy' [Z231], belief that international names are much nicer than Croatian names [Z135] and some respondents replied to the international question that they just like the name very much [Z97, Z98]. International names are also according to the respondents good 'generally' [Z172] and one response in Zagreb concludes that it is 'never unnecessary' to have an international name [Z82]. In Sofia as well an international name is never unnecessary [S235] and these last answers seem to share the attitude that international names will not harm their children and might potentially be beneficial to them.

Although international names were the point of the question, there are responses which mention that the name should be international – but still not be foreign in Croatia [Z3, Z6]. Some respondents in Sofia answered that they did in fact want names that are unusual in Bulgaria [S301, S303].

The assumption in the questionnaire design was that those who chose an international name would then share their thoughts answering the question *Why did you want to give an international name?* The majority of the Zagreb answers are of this kind; however, the majority of the Sofia answers were actually given when an international name was not chosen. Amongst those who have responded 'no, not really' or 'no, absolutely not' on question B4, 3 Zagreb and 5 Sofia questionnaires have written answers and an additional 3 Zagreb questionnaires and 1 Sofia questionnaire have written answers although the answer is missing or unclear on the preceding closed question. Some of these answers are in the negative, in the sense that they are not describing the choice of an international name. Some of these responses seem to reflect the fact that this was the last question on the first page and the respondents have not yet realised that the questions continue on the next page and so they use this space to tell the real reason for choosing this name as there was no good place for them to do this elsewhere on this page, mentioning for example that the name is Old Bulgarian [S178], or that they liked the name and did not care whether it was international or Croatian [Z16], or giving another reason, not connected with internationality [Z139,

Z184, Z240, S288, S298]. One diligent respondent has simply stated ‘no’ although he or she also did that on the preceding question B4 in numbers [S61]. Some of the answers are more enigmatic, possibly signalling the attitude of others although the respondent himself or herself does not share that attitude, as in an answer where ‘Because the world turned out to be one small village’ is marked with quotation marks and the preceding question B4 has been answered ‘no, not really’ [S57]. Similarly the following answer is signalling awareness of internationality being a reason for others to choose a name and while the respondent himself or herself does not necessarily share this attitude, he or she has nothing against it; here B4 is left unanswered.

[B4a Z 118] I TO JE RAZLOG. UVIJEK DOBRO DOĐE. This is also a reason. It is always welcomed.

There are also two answers which are referrals to other responses: [Z180] refers to [Z186] and [Z209] refers to response [Z208]. Finally there are two answers which are identical to those on other questionnaires (for, it seems, siblings) that here [Z98, S301] are missing an answer for B4, when the identical responses both have ‘yes, exactly’ [Z97, S303]; perhaps the respondents have here simply forgotten to mark a preset answer for B4? These answers are included in the categories above.

International names: names chosen

For the names that appear three times or more in the respective data sets, respondents have not responded uniformly on question B4 that they very much wanted to give an international name.

Respondents who reported on question A6 that they very much wanted to give a name that was also usual outside their ethnic group have chosen the following names for their children in Zagreb: *Filip*, *Petra*; no name is such in Sofia. These names appear more than three times in the material and they do not appear with any of the other preset answers for this question.

IV.2.4 Zagreb and Sofia

Screening using Multiple Correspondence Analysis (MCA) shows that there are some similarities among the responses to the international questions (A6, B4) and the responses to the questions on modern names (A3) and on avoiding certain nicknames (B3). Differences seem to be most systematic in

the questions on traditional names and traditional naming patterns (questions A4, A5, A9 and especially B6, B7), on the meaning of the name (B1) and on nicknames (B2). MCA analysis also shows that international names were less used for boys than for girls and that fathers with higher vocational education have given international names more often than fathers with other levels of education.

Here the focus will be on the connections between international names and modern names, international names and nicknames and international names and the sex of the children.

International and modern names

NISMO RAZMIŠLJALI DA LI JE TO MEĐUNARODNO IME, VEĆ DA JE MODERNO, A SADA SU U TRENDU TAKVA IMENA We did not think about whether it is an international name, but that it is modern and now such names are trendy. (Response B4a Z231)

International names are modern, says the respondent in the response above – and the MCA confirms this; there is a clear connection between international names and modern names, displayed in Figure IV–10. In the figure Zagreb is closer to the positive responses (depicted by YES or yes in the plot) on both dimensions. On dimension 2 Sofia is closer to NO and no, but Zagreb is closer to NO and no on dimension 1, which explains more of the variation within the MCA plot. This is explained by the missing and unclear answers; the Sofia responses are systematically closest to the missing and unclear answers.

Gerritzen (2006, 180) argues that popular names are increasingly alike ‘in the Western world – and to some extent also in Eastern Europe’ and that international names are the latest fashion; Šimunović (already in 1964–1965, 139–142) and Frančić & Mihaljević (1998, 172–178) have shown this to be true when writing about *pomodna imena* (in the titles of both articles), that is, fashionable or current names and both articles discuss foreign names which have recently found their way into the Croatian anthroponymical pool.

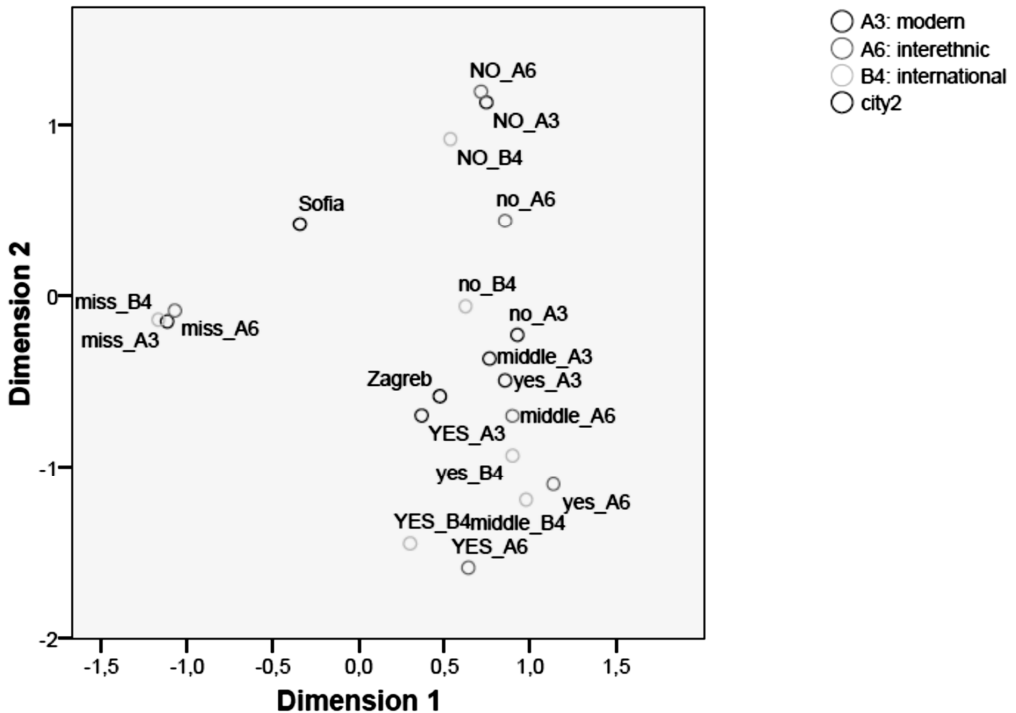


Figure IV-10. MCA: international questions and modern names. This plot presents 65.9% of the variation within the data on dimension 1 and 48.6% of the variation on dimension 2.

International names and nicknames

Nicknames are more avoided than wanted in the Zagreb data, whereas the Sofia data shows a more positive stance to nicknames (this is discussed further in section IV.5). The MCA canvassing shows a contrast between nicknames and international names, as seen in Figures IV-10 and IV-11.

Figure IV-11 shows that the responses to question B2 are predominantly opposite to the responses to questions B4 and A6 on all but missing answers, especially on dimension 2: when the answer to A6 and B4 is 'no,' it is 'yes' to B2. This picture is enhanced by the responses to question B3, shown in Figure IV-12, which are again more similar to the responses B4 and A6. As B2 and B3 are almost (but not entirely; this is discussed further in section IV.5) opposite, B2 asking about nicknames the respondents wanted for their children and B3 about nicknames the respondents wanted to avoid, the Zagreb respondents who also wanted an international name are also seen to be systematically avoiding nicknames.

Nicknames do not look to a name's etymological origins when created; and some names have close links to typical nicknames (*Petar* becomes *Pero*, *Stefan* becomes *Stefčo*), but other nicknames are always possible and used in different informal situations. There is thus no linguistic reason for the connection between international names and avoidance of nicknames in the Zagreb data. The fact that nicknames were unwanted by some of the Zagreb respondents overlaps with the wish to give international names; but international names can be made into nicknames without difficulty.

Girls, boys and international names

In the Zagreb data more girls' names than boys' names have been given for internationalist reasons. Further, boys in Zagreb have been given international names (as responses on B4) or names that are also usual outside 'our' ethnic group (A6) more often than boys and girls in Sofia. For details see Table IV–8.

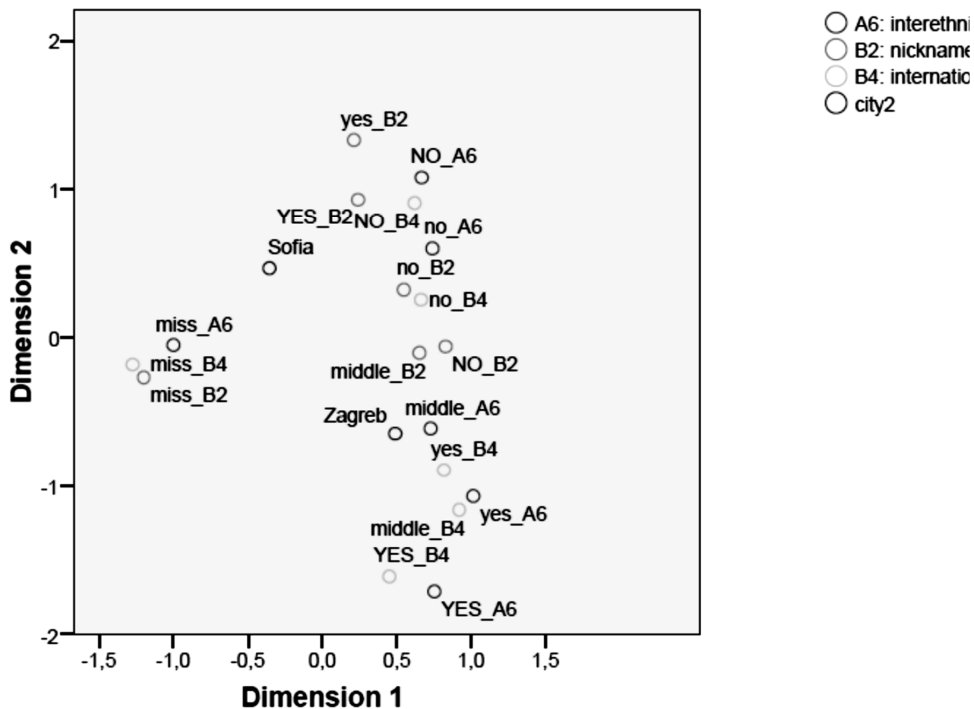


Figure IV-11. MCA: international questions and nicknames. This plot presents 66.5% of the variation within the data on dimension 1 and 45.3% on the variation on dimension 2.

None of the open answers comments on the internationality of a name relative to the child's sex. Traditionally boys have been expected to carry the family name and many name studies show less variation and more traditions for boys (this is discussed in detail in section IV.1.4; thus the expectation is for more variation within naming of girls. International names are more expected for girls than for boys all over Western Europe (Gerritzen 2006, 180), an observation which the present Zagreb data support. However, Aldrin in Sweden finds her respondents with male children chose an international positioning more often than those with female children (Aldrin 2011, 160).

As the Zagreb respondents mentioned Croatian diacritics in their open answers, a look at the names chosen and the diacritics in them shows that names with diacritics are unusual in this cohort. The parents and grandparents have diacritics in their names more often and the tendency overall seems to be to avoid diacritics in the names of the children. When

ZAGREB	female	male
B4 yes, exactly	8.5 %	5.4 %
B4 yes, more or less	6.2 %	5.8 %
B4 something in between	7.8 %	2.7 %
B4 no, not really	2.7 %	7.0 %
B4 no, absolutely not	12.8 %	18.2 %
B4 missing	11.6 %	11.2 %
A6 yes, exactly	11.6 %	5.8 %
A6 yes, more or less	8.9 %	8.9 %
A6 something in between	4.7 %	3.9 %
A6 no, not really	4.3 %	7.8 %
A6 no, absolutely not	8.5 %	8.9 %
A6 missing	11.6 %	15.1 %

SOFIA	female	male
B4 yes, exactly	2.8 %	1.1 %
B4 yes, more or less	2.0 %	2.8 %
B4 something in between	2.5 %	1.1 %
B4 no, not really	3.4 %	4.7 %
B4 no, absolutely not	18.2 %	19.3 %
B4 missing	21.5 %	20.7 %
A6 yes, exactly	1.1 %	1.7 %
A6 yes, more or less	0.8 %	2.8 %
A6 something in between	2.0 %	0.8 %
A6 no, not really	5.0 %	3.6 %
A6 no, absolutely not	12.8 %	14.2 %
A6 missing	28.5 %	26.5 %

Table IV–8. Numerical data for B4 and A6, with boldface highlighting differences between the sexes.

names with diacritics are chosen, they appeared six times for boys and twice for girls. The male name *Krešimir* was chosen four times in the data. The other names with diacritics are unique in the Zagreb data: *Srećko* and one other male name (here omitted because of respondent confidentiality; see section I.4 for more details) as well as *Sanja* and one other female name (here omitted because of respondent confidentiality) are the only others to have diacritics within the whole data set. *Sanja* includes the Croatian digraph <nj>; the letter is alphabetised separately from <n> but is not mentioned as problematic by the Zagreb respondents (nor is the similar digraph <lj>), apparently because it does not differ from <n> and <j> in printed text.

Concluding discussion

As the Zagreb respondents overall had significantly more interest in international names, we can ask why the Sofia respondents show lower interest in international values in names. Perhaps these questions were not formulated in a way that was relevant to these Sofia respondents? As the discussion of traditional values (IV.1.4) shows, the Sofia respondents are to a greater extent than the Zagreb respondents reacting to the expectations of commemoration, still very much a norm there and perhaps this explains the lesser display of international values. Another possibility is that language and alphabet really are significant in this sense; the many open answers on communication and especially pronunciation in Zagreb support the explanation that the diacritic letters of the Croatian alphabet cause more trouble for the perceived primary foreigners, probably Europeans or inhabitants of North America, than transliteration of Bulgarian names. Bulgarian names are transliterated in different ways into different languages; only linguists use the transliteration with diacritics of this study and recent reports on how Bulgarian is transliterated show omission of diacritics – which apparently are found difficult even in this context. Moreover, the findings of Hoorens and Todorova (1988), showing a weaker emotional connection to the letters of Bulgarian transliterated names than the original Cyrillic letters, support the thought that the alphabet is significant.

The Zagreb respondents brought up communication and their experiences with their internationally difficult names in answers to other questions beside B4, notably question [B1a Z106] and [C Z5, Z38, Z106, Z209, Z247]. The Sofia respondents did bring up pronunciation in answers [B2a

S196] – on a nickname being easier to pronounce – and in answers [C S31] and [S235], both of which mention how *r* can be difficult to pronounce. So difficulty in names is not totally absent in the Sofia data, but differently from the Zagreb issues discussed above, it is not being conceived based on international encounters. Although the Yugoslav passport is still remembered as opening the world and thus Croats in general could have travelled more or worked more abroad, it still seems improbable that the Sofia respondents would have had significantly fewer international encounters than the Zagreb respondents (no questions about international experiences were included in the questionnaire, so there is no way of knowing this).

A third possible explanation is that the experiences of nationality in Croatia in the 1990s caused concern for some of the respondents; there are several answers where the parents have not wanted the name to show the child's nationality [C Z6, Z147, Z247] and this although the children are Croats. As Catholic names are inherently international but still, in a Croatian context, native, choosing a name which is both international and native is not difficult in Zagreb.

IV.3 Aesthetic values and positive meanings

--- ЗВУКЪТ ПРИ ПРОИЗНАСЕНЕТО НА ИМЕТО НАПОМНЯ РОМОЛЕНЕТО НА ТЪНКА СТРУЯ ВОДА В КАЛАЙДИСАНО КОТЛЕ СУТРИН. --- --- The sound when pronounced is similar to the murmur of a small stream of water into a tin plated pot in the morning. --- (Selection from response C S223)

Aesthetic values and positive meanings are discussed in this section; the beauty of a name appears as the most frequent reason given for choosing a name in these data. Positive meanings here are not limited to the etymology or a linguistic semantic analysis of the name; parents might include etymology and semantics in their explanations, but they might also give other meanings to a name, discussed in this section.

IV.3.1 Literature

Any discussion on aesthetic values in choice of names seems to be almost unnecessary: who chooses a name they do not like for their children? In earlier generations deliberately ugly names have been chosen to protect the children from death and disease, as discussed in passage IV.1.1 about prophylactic names. What is beautiful or pleasing is of course always a matter of personal preference, although what we find pleasing or good is guided more than we think by our social instinct (Lieberson 2000, 7; 26–27; Gerhards 2003, 182–183).

In early Slavonic onomastics Miklošič (1860, 215) gives us guidelines on which four aspects of names should be studied: a) the *Thema* or the root, b) the suffix, c) the etymological meaning of the *Thema* and finally d) in what symbolic meaning the *Thema* has been used to give to in names (the English terms used here according to Lyons 1977, chapter 7). The etymological and symbolic meaning of the *Thema* are, in Miklošič's opinion, the most difficult to ascertain; the symbolic meaning is connected to the oldest human beliefs and as we do not know the nature of namegiving well enough, even the etymological meaning of a name is difficult to determine with certainty (Miklošič 1860, 215). Since Miklošič's day, of course, onomastics has progressed and etymology now gives researched and grounded meanings of word stems used in names. The symbolic meanings of the *Thema* in names are, however, still debated. Also debated is the terminology of the semantic study of names; here I follow Ainiala, Saarelma and Sjöblom (2008, 34–35) in breaking down the *meaning* of names into etymological meaning,

connotation, denotation, affective meaning and folk etymology as necessary in Chapter IV.3.3. In addition the symbolic meaning (as used in Miklošič above but not included in Ainiala et al. 2008) and the content (below), which is close to the presuppositional meaning mentioned in Ainiala et al. (2008, 27), are invoked.

The content of a personal name is in a very rudimentary sense a person. The name *Ivan* holds the concepts human and male (Ковачев 1987, 15), but just recognising that a person is male and human will not always make him *Ivan* and this is the real difference between appellatives and *nomina propria*. *Ivan*, in a context, will ‘mean’ also other things: connotations about ethnicity, age, John the Baptist and friends and acquaintances named Ivan (Dunkling 1977, 12, although Dunkling does not use the name Ivan as an example). Because names are learnt and memorised for each person individually, not deduced through association and knowledge about a person in general (Суперанская 1964, 9), their etymological meaning does not affect their use (Ainiala et al. 2008, 34). And so for many namegivers, the etymological meaning does not affect the choice of names and instead the parents may comment that the name is chosen because of other meanings, such as an incident at the birth of the child which the parents connect to the chosen name (Kiviniemi 1982, 153). According to Dunkling (1995, 82) the meaning of a name is often a confirming factor, instead of a deciding one, to the effect that parents have a name suggestion and when they learn its positive etymological meaning, it helps them decide on that name.

Putanec (and many with him, for instance Alford 1988, 59; Maretić 1886, 69, 80; Superanskaja (Суперанская) 1964, 32 and Zaimov (Займов) 1988/2004, 7) writes that the earliest namers gave names such as *Milan* in the sense *mio* ‘dear’, but then this etymological meaning disappeared. When and how this happened is not known, but the consensus is that it did happen. Thus, in the beginning there was a wish or suggestion to which the lexical meaning of the appellatives that form the name answered; then the wish or suggestion faded away and naming became automatic and now we do not think of *Milan* as *mio* more than we think about *Antun* (a name not semantically transparent through Croatian, which is why Putanec uses it as an example) meaning something in an etymological sense. So, names do not carry meaning in this sense anymore, Putanec says, but it is how they are created in socially accepted ways (Putanec 1978, VII–VIII).

Svanevik (1987, 189) makes a difference between the etymological meaning (which she calls the denotative meaning of a name and describes as the primary meaning, lexicological meaning or definition; Svanevik 1987, 189) and the connotative meaning. Her study of name popularity in Stavanger, Norway in 1970 through 1972 states that the etymological meaning of a name was of little importance the community she studied; of greater importance for name popularity changes was the connotative or associative meaning of a name: ‘People connect something or somebody with the name, depending on both totally private experiences and on social influences.’ (Svanevik 1987, 199; my translation.)

And this is perhaps where positive etymological meaning, positive connotations and aesthetic values such as euphony meet: many writers connect liking a name with the sounds of the name (Bambek 2003, 148; Kiviniemi 2006, 140; Калканова 1996, 52; Seibicke 1977, 34), its imagery and connotations (Liebersen 2000, 27; Калканова 1996, 53), its brevity (Калканова 1996, 52; Aldrin 2010, 129; Bambek 2003, 216), its appearance when written (Aldrin 2010, 129); also mentioned are names that go well with the surname (Aldrin 2010, 129; Bambek 2003, 215) and names that are popular at a certain point in time (Kiviniemi 2006, 140; Ainiala et al. 2008, 235).

Kunze reports on a study of 3341 parents in the DDR and their reasons for name choice and the most frequent reasons mentioned in this study are that the name sounds good, that it is in harmony with the surname and that it is short (Kunze 2003, 57). Seibicke connects euphony with female names from the semantic fields of flowers or plants (*Viola*), jewels (*Pearl*) and birds (*Robin*) under the heading *Schmucknamen*, decorative names (Seibicke 1996, 1211–1212). Alford (1988, 63) and Vačkova (Вацкова 2001, 133) found that beautiful names are given especially to girls and Maretić (1886b, 69, 80), in a study of the meanings of monolexic Slavonic names, concludes that parents give beautiful names, that is names with beautiful meanings, to both boys and girls out of love. In Muslim tradition a beautiful name is chosen because the Prophet said: ‘On Doomsday you will be called by your names and the names of your fathers – so chose beautiful (or, graceful) names!’ (Schimmel 1989, 14).

IV.3.2 Questionnaire

Aesthetic values and positive meanings were explored through three questions on the questionnaire: A7 on names that are beautiful, A8 on names

A We wanted to give our child a name that is ... (Circle the correct alternative on the right)

A7 beautiful	1	2	3	4	5
A8 sounds good and goes well with the surname of the child	1	2	3	4	5
B We chose the name for our child ... (Circle the correct alternative on the right)					
B1 because we liked the meaning of the name	1	2	3	4	5
B1a What does the name mean?					

Table IV–9. Questions A7, A8 and B1 in English translation.

that sound good and go well with the surname and B1, on the meaning of the name.

A7 is the question where translation of the words used on the questionnaires proved to be most difficult – the word for ‘beautiful’ in Croatian and Bulgarian respectively brought problems. On the Zagreb questionnaire, the choice fell on *lijepo*, because this is the most neutral word with most qualities of beauty in Croatian. *Krasno* could have been chosen, but it is stylistically marked; used in the phrase *krasno ime* it is closer to ‘wonderful name’ or ‘terrific name’ than ‘beautiful name’. *Lijepo* does, of course, have some connotations other than beauty: good, nice and fine come most readily to mind. In phrases about names it is, however, often used. In the Sofia questionnaire, the word *красиво* (*krasivo*) was used, although *хубаво* (*hubavo*) would have been an equally good choice, or possibly better. *Krasivo* carries slightly more connotations of aesthetic beauty, ordinarily both of looks and sound; in some contexts, *hubavo* can be easily translated as ‘good’ or ‘nice’. The questions as laid out in the questionnaire are shown in Table IV–9.

IV.3.3 Responses

Beautiful names were explored through question A7, first names that go together well with the surname through question A8 and names with meanings the parents liked with question B1. Of these questions A7 received the most positive responses, followed by B1 on meanings the parents liked and A8 on compatibility received the fewest positive answers, similarly for both the Zagreb and Sofia data. This is presented in Figure IV–13 and the exact percentages are found in the tables in Appendix V.

In Zagreb A7 on the beauty of the name received the most positive answers of all the questions on the questionnaire: 69.4% of the responses in the Zagreb data were ‘yes, exactly’ on this question and an additional 8.5% answered ‘yes, more or less’. In Sofia the response categories were 42.7% and 14.3% of the answers and these are also the highest positive response percentages in the whole of the Sofia data. The exceptional rate of positive answers in the Zagreb data is unexpected and has at least two explanations. First and foremost: parents in Zagreb wanted to give beautiful names to their

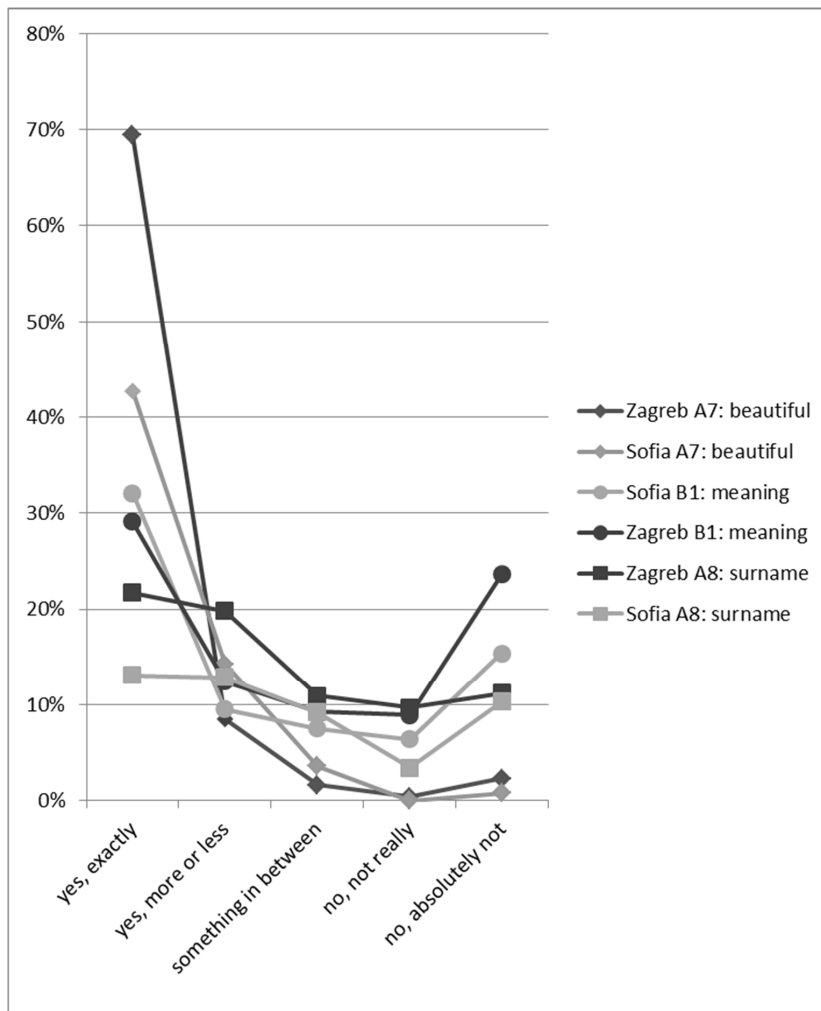


Figure IV-13. Responses on aesthetic values and positive meanings: A7, B1, A8. The percentages for the missing and unclear answers are: Zagreb A7 17.8%, Sofia A7 38.6%, Sofia B1 29.1%, Zagreb B1 16.7%, Zagreb A8 26.7%, Sofia A8 51.1%.

children and they were free to do so as tradition and other possible constraints did not pressure them, as we have seen in the previous section on traditions and family in naming (chapter IV.1) Secondly, the Croatian phrase used in this question was *lijepo ime*. The meanings of the adjective *lijep* are according to Anić (2004, 685; here simplified), in addition to aesthetically pleasing (pleasing to the eye as well as attractive), something which causes admiration or pleasure (*lijepa gesta*, ‘a fine gesture’), something which is very good, interesting, pleasant (*lijepo putovanje*, ‘a good journey’) as well as set expressions meaning something good, like *lijepo vrijeme*, ‘nice weather (both sunny and agreeable), *lijepa svota*, ‘a nice sum [of money]’ and *lijepa ideja*, ‘a promising idea’. Šarić & Wittschen (2008, 212–213) agree with this span in their dictionary of synonyms, with slightly different examples. So, *lijepo ime* is likely interpreted by parents as aesthetically pleasing, the primary meaning in both Anić and Šarić & Wittschen, but also good in other ways.

The meaning of the name is an important reason for the name choice in these data; 29.1% of the Zagreb and 32.1% of the Sofia respondents have chosen ‘yes, exactly’ from the preset answers on question B1 and 12.4% of the Zagreb and 9.5% of the Sofia respondents have chosen ‘yes, more or less’. This question is also interesting because it is the one most often answered in both the Zagreb and the Sofia data (in the latter this place is shared with question A4). Thus the missing and unclear answers constitute only 16.7% of the Zagreb and 29.1% of the Sofia responses. As this is the first open question on the questionnaire (see Appendices I–III for the questionnaire in different languages), this enthusiasm may not stem entirely from the fact that the meaning of the name is important for these respondents – they are also not yet tired of answering the questionnaire.

A name that goes well with the surname is the third most popular reason for name choice in the Zagreb data, with 21.7% of responses choosing ‘yes, exactly’ and 19.8% ‘yes, more or less’. The first two most popular reasons are A7 (beautiful) and B1 (meaning) within this same section. In Sofia A8 (surname) has not gained as many positive answers, with 13.1% choosing ‘yes, exactly’ and 12.9% ‘yes, more or less’ on this question. In the Sofia data responses for traditional naming patterns, discussed in chapter IV.1, by far exceed A8, but A7 and B1 rank first and third in the positive answers.

The χ^2 tests for A8 and B1 show p-values that are too large and are therefore discarded. The χ^2 test for beautiful names (A7) shows statistical

significance, but only with the preset answer categories combined and Cramér's V then shows a small effect size of the association. Details about these tests are given in appendix IX.

Meaning of the name

Question B1a on the meaning of the name received 109 answers in the Zagreb data and 118 responses in the Sofia data. A summary of these answers is given in Table IV–10 and shows the similarity of the answers to this question in the two data sets.

In the the 109 Zagreb answers to B1a, what the name of the child means, the most frequent answer category is one where the answer is or seems to be a translation of the name, corresponding to the specifying question for the open answer of *What does your child's name mean?* Most of the time the translation is identical or similar to a meaning that could be found in a name dictionary. In its simplest form, these answers include only one word, as in response B1a Z12, 'vigilant' for the name *Grigor*. These one-word translations are numerous [Z10, Z11, Z12, Z30, Z44, Z63, Z69, Z76, Z91, Z93, Z99, Z128, Z140, Z172, Z197, Z224, Z234, Z236, Z255]; a smaller number of answers have two-word translations [Z23, Z29, Z31, Z33, Z40, Z46, Z65, Z142, Z225, Z247]. The exact number of words here is of course not relevant; the number of words is merely a characterization of the responses and shows that the respondents were familiar with dictionary format and used it in their responses.

The rest of the answers are longer and some of them are translations with no additional information [Z24, Z114, Z115, Z121, Z136, Z163, Z242]. Others, however, include more information, for instance on the language in which the name means something [Z59, Z88, Z103, Z116, Z137, Z193, Z196, Z206, Z251, Z254], or that the name comes from the Bible [Z211, Z212]. There are also translations with more distinctive additions, such as

Summary of B1a meaning	Zagreb	Sofia
translations	+	+
explanations	+	+
historical persons	+	+
saints	+	+

Table IV–10. Summary of the open answers to B1a on the meaning of the name in the Zagreb and the Sofia data.

that the name is usual in Croatian history [Z216], or that the name fits the child beautifully [Z252], or a family story connected to the name [ZB1a 251].

The abovementioned translations are not always etymological or semantic meanings of the names. However, most of them are formulated as etymological or semantic meanings would be in a dictionary (without linguistic notation). In addition to etymological or semantic meaning many answers include a cultural meaning, which might also be found in a name dictionary, as when famous name-carriers are mentioned in for example Duden's dictionary of names (Kohlheim 1998). Some cultural meanings are described below.

In the Zagreb B1a answers the second largest answer category is faith, partly overlapping with the translation category. These responses include mentions of God, a saint, the Bible or the Church. Most of these answers include saints and other persons within the Catholic (or Christian) tradition [Z40, Z92, Z93, Z140, Z142, Z172 and more in the examples below], but a few do not specify a person [Z121]. In this example the child's name is *Kristijan*, so the nature of the connection to the Church is clear.

[Z121] VEZA SA BOŽANSKIM Connected with the Divine.

Above, the meaning of the name was interpreted as a translation (as a response to the question *What does your child's name mean?*). It seems probable, however, that some of those who have answered with the name of a saint thought that was more important than a possible etymological or semantic meaning of the name and thus they did not give the meaning of the name, but their reason for choice of the name, regardless of what was asked. However, one response actually says that the meaning of the name is a saint.

[Z164] IME ZNAČ. SV. MONIKA The name means Saint Monica.

There is no reason to believe that this response is unique in its understanding of what the 'meaning' of a name is and so it is reasonable to believe that at least some of the answers which include saints and other persons within the Church's traditions are actually saying that the name *means* the saint and others have named after a saint.

Other responses connected to the church include names which have some connection to a day such as Sunday [Z163], or a day such as the name day or holiday when a saint is celebrated [Z161, Z165]. In one response the fact that the child is the fourth member of the family, born on the fourth day of

the fourth month has resulted in the child being given the name of one of the four evangelists (*Matej* – Matthew), although not the fourth evangelist (Matthew, Mark, Luke and *John*) [Z2].

There are some responses where the name of a person from the tradition of the Church is part of the response, but an additional reason for the choice is included, such as the semantic meaning [Z25], not being able to give the semantic meaning [Z139], the name being a name of the Church [Z134], that the name's shortness discourages 'derivatives' [Z180], that the name is short and impressive [Z186] and that the name is connected to family [Z41, Z133].

Within the faith category, non-Christian religions are also mentioned, as in the responses mentioning a Greek goddess [Z5, Z68] and the response where Hinduism is mentioned [Z75].

There is a category of responses where the name of a person in Croatian history is mentioned as the meaning. These include Prince Borna [Z150, Z187], the legendary Buga [Z39], King Krešimir [Z54, Z237], the Zrinski family [Z192], the poet and politician Fran Krsto Frankopan and other Croatian artists and poets [Z216]. One such response mentions that there are historical persons both in Croatia and abroad with this name, *Marko*, but otherwise the respondent does not know whether the name 'has any specific meaning' [Z216]. Similarly for one of the *Krešimir* responses above [Z237], the answer actually says that the name does not mean anything, but the person with that name was significant.

There are responses where the respondents state that the name does not have a meaning [Z124, Z199], that they do not know the meaning [Z177, Z232, Z139, Z181], that they do not remember the meaning [Z1], that they are not sure that it has a meaning [Z13], that it has no meaning, or that we do not know it [Z231]. In one answer the respondent states that the name does not mean anything, but they simply like the name [Z18]. Other respondents have also written that they like the name, in addition to other factors that influenced the choice [Z101, Z118].

There are also diligent respondents who have taken time to answer that the name's meaning is not important [Z82, Z127]. These answers are probably inspired by the fact that this question is the first one where respondents could answer with their own words. Other reasons mentioned are national values [Z105], that the child is named after his father [Z106], that the name is hereditary in the family [Z152] and that Dennis the Menace

has the same name [Z20]. In one response the first letter of the name is given, probably as an explanation not of the meaning of the name but of the reason for giving it [Z132].

More philosophical answers on what a name might mean include responses which define names as phenomena: the name means the person [Z204], names are something beautiful that identify us [Z55], that the name means ‘all or nothing’, depending on how the name as a concept is seen [Z51] and that the name is, along with a number of other characteristics, something that tells people apart [Z50].

The **Sofia** material includes 118 responses to B1a; these include many expected explanations of what the name means, as the question they answered was *What does the name mean?* There are explanations that are connected to phenomena in nature like fire [S38, S39, S111], flowers [S8, S147, S174, S195, S223, S249], a wreath [S31], stone [S173, S306, S307, S171], the wind [S256], stars [S223]; and explanations which are abstract nouns such as joy [S9, S141], peace [S61, S296, S300], love and peace [S10, S159, S210, S278, S167], melody [S274], victory [S35, S40, S45, S46, S293, S295, S355], freedom [S112], listening [S233] and ‘radiance – purity, heavens, light, halo and ... something divine’ [S63]. Then there are explanations which are adjectives, such as royal [S82], loved [S259], marine [S332], fertile [S341], free [S258], blessed [S342, S320, S344]. The original language of the name is mentioned in several answers: Hebrew [S19, S233, S320], Greek [S171, S296, S356, S345].

There are explanations that include phrases such as ‘like God’ [S262, S263] and gift from God [S50, S52, S89, S158]. Explanations which include the name of a saint or a biblical person may be given as the meaning of the name and examples include ‘Maria – the Mother’ [S36], Saint Nicholas [S60, S30, S334], Saint Valentin [S206], Saint Daniel [S240], Saint Demetrios [S283] and Saint George [S348].

Some explanations included a person, such as an unspecified Bulgarian tsar [S256], unspecified historical persons [S220], an unnamed famous Bulgarian journalist [S195] or an unspecified warrior [S113]. Specific historical persons are also given as name meanings: Alexander the Great [S64, S56], Tsaritsa Desislava [S164].

Some responses are formulated as wishes [S108, S60, S331, S79, S178] and phrases [S141, S133, S193] such as joy of the mother and glory of the father [S59].

Other responses say that the name derives from something and therefore are not direct meaning answers [S156, S157, S194, S197, S205], while some other answers convey a feeling about the name, rather than the direct meaning [S316, S61, S63, S228, S33, S69, S152]. One response says that the name is a symbol of something nice [S43]. Some respondents wanted especially to say that they liked the meaning of the name [S345, S79] or say that they liked the name [S13, S87].

Some respondents answered that they did not know the meaning of the name [S33, S61, S69, S152, S288, S190, S227, S294], that the name has no meaning [S87], or that the meaning was not something the respondents had thought about [S130].

This question, probably due to its position on the questionnaire as the first one where respondents could give their own thoughts on naming, also prompted answers which do not have a connection to the meaning of the name. Amongst these other reasons to choose the name are answers that also include the meaning of the name (in which case the response is already mentioned above), but not all are of this kind. The other reasons include commemoration [S295, S194, S195, S256, S52, S315, S220, S330, S58], traditions [S199, S304, S354] and the Church [S276, S305, S222]. Lastly there are reasons that include a nickname [S69] and some enigmatic answers which may be connected to positive feelings toward the name [S20, S317, S44], the calendar [S119] or international values [S57]. One of the Sofia respondents [S15] underlined the words *the meaning of* in the question and answered ‘yes, exactly’ to the question *because we like the name*. This was interpreted as a missing or unclear answer in the numerical answers.

Aesthetic values and positive meaning: names chosen

Respondents who answered question B1 saying that they wanted to give the name because they liked its meaning had chosen the following names for their children: in Zagreb, *Tea*, *Tomislav*; in Sofia *Kristian*, *Plamena*, *Radostina*, *Teodora*. Note that these names appear more than three times in the material and they do not appear with any of the other possibilities for answering this question.

Respondents who answered question A7 saying that they wanted to give a beautiful name have chosen the following names for their children: *Dominik*, *Dora*, *Filip*, *Hana*, *Iva*, *Josipa*, *Krešimir*, *Kristijan*, *Kristina*, *Luka*, *Maja*, *Marina*, *Marta*, *Matea*, *Petar*, *Sara*, *Tea* in Zagreb; *Elica*, *Irina*,

Mihail, Plamena, Viktor in Sofia. These names appear more than three times in the material and they do not appear with any of the other preset answers for this question.

Respondents who answered question A8 saying that they wanted to give a name because it sounded good to them and went well with the surname have chosen the following names for their children: in Zagreb *Tea*; in Sofia there were no responses. *Tea* appears more than three times in the material and does not appear with any of the other possibilities for answering for this question.

IV.3.4 Zagreb and Sofia

The overall responses to the questions on the aesthetic values and positive meanings theme show a striking difference in the positive answers for beautiful names between the two data sets: the Sofia responses less often signal a wish for beautiful names. The words chosen to communicate aesthetic beauty (*lijepo* and *красиво* (*krasivo*) respectively) were discussed earlier as one cause for the difference. However, on one of the Sofia questionnaires [S29] the respondent had added the comment to A7, ‘We do not answer! That is a stupid question’ [Не отговаряме! Това е тъп въпрос] – and the question is left blank. The other questions on this questionnaire were dutifully completed and thus the non-response is here a conscious choice. The child, a girl, is named after her paternal grandmother, keeping the first letter and taking a modern name (A3), which is a name the parents like a lot (expressed in the open answer B7a S29). None of the other questions is marked on this questionnaire; I am not certain what exactly these respondents (the parents completed the questionnaire together, as they report on question I and together chose the name, they say on question D) thought is stupid about the question. Is it stupid to think that the beauty of a name could be something parents give as a reason for name choice? Is it stupid to assume some would not want to give beautiful names to their children? Also, the word ‘stupid’ used in their comment can in some, perhaps colloquial, contexts be synonymous for dull or boring; did they think this question was banal or uninteresting? Some other respondents have in their answers to question C commented on the beauty of the name chosen (for instance in responses C S40, S61, S63, S275), but none commented on that question being stupid or boring. Perhaps this girl’s parents are reacting to the expectation that girls (and women) are beautiful and here want to make a stand – that is stupid! In any case, this shows that reactions to a

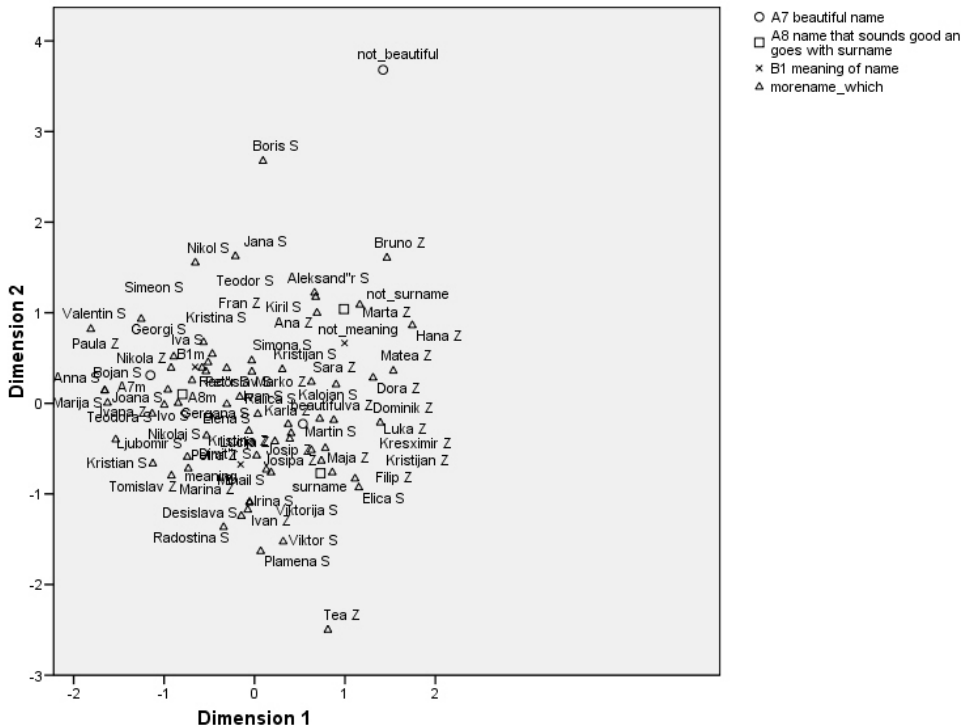


Figure IV-14. MCA: names that appear three times or more in the data sets and the questions on aesthetic values and positive meanings, A7, A8 and B1. Dimension 1 shows 50.3% of the variation and dimension 2 shows 30.8%.

seemingly straightforward questions are not always expected and easy to interpret.

Figure IV-14 shows a plot for the most frequent names in the data sets (names are marked with Z for Zagreb and S for Sofia) and this plot clearly illustrates that *not_beautiful*, which shows the negative responses on A7, is alone in the upper part of the plot, with only *Boris* from Sofia having a closer proximity to *not_beautiful* than *beautiful*, which depicts the positive answers on A7. The missing answers are clustered together on the left in the plot and the positive answers to the questions on the aesthetic values and positive meaning theme are in the lower middle part of the plot, together with most of the names given.

Boys and girls

The literature mentions that girls are more frequently given beautiful names than boys and Figure IV-15 shows the situation in these data sets. The presupposition that girls are given beautiful names more frequently than

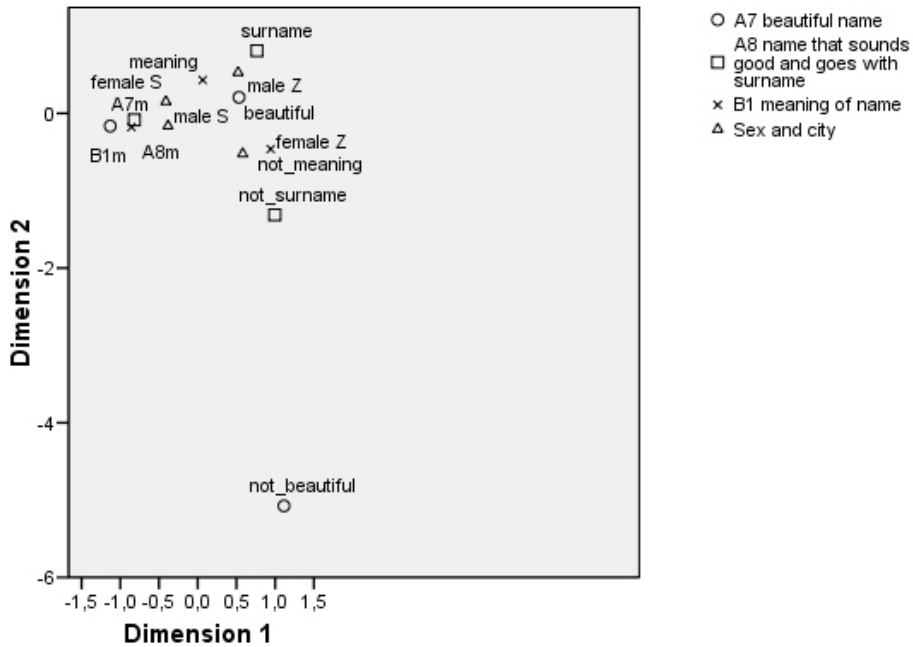


Figure IV-15. MCA: aesthetic values and sex of child. Dimension 1 shows 50.3% of the variance and dimension 2 30.8%.

boys holds true in the Sofia data, whereas the Zagreb data shows that the proportions are equal. This might be due to the fact that the word for beautiful, *lijepo*, used in the Zagreb questionnaire has wider connotations, as discussed earlier.

Semantically transparent names

The Bulgarian answers contain many Slavonic translations, which probably reflects the fact that there may be more Slavonic names in the Bulgarian material. In the Zagreb material only [ZB1a 61] relays this kind of meaning; “it comes from the verb to think”, whereas in the Sofia material there are numerous Kamens and other clearly Slavonic names.

IV.4 Current names

MATEO JE BILO VRLO POPULARNO I MODNO IME KADA SE RODIO NAŠ SIN. TO JE JEDAN OD RAZLOGA ZAŠTO JE DOBRO BAŠ TO IME. Mateo was a very popular and modern name when our son was born. This was one of the reasons why this exact name is good. (Response C Z50)

Modernity and fashion are important for some parents when choosing a name for their child. Names that are very popular at some point in time become dated in the sense that they are associated with the period of their popularity. In comparison to the other themes – tradition and family, international names and aesthetic values – this theme is not the most important one for most respondents. Still being somehow contemporary is a theme especially in Bulgarian letter-naming.

IV.4.1 Literature

The most frequently given names of a period become associated with that period and thus the names are dated for those who know that a certain name is frequent in an age group, assuming that most people with this name belong to this age group. In Finland *Johanna* had its peak in the 1970s but is amongst the female names that have not been totally out of fashion since the 1880s, along with *Maria* (Kiviniemi 2006, 188–189). My parents could, thus, not have chosen a name more likely not to date me, and still the peak of *Johanna* in the 1970s has meant that I am rarely the only *Johanna* in Finnish group situations.

Often namegivers have a feel for the most frequent names – the names in fashion, those names currently popular – especially since media distributes statistics on the most frequent names. Some parents want to give names that are fashionable and modern, but, according to Dunkling (1995, 78), parents do not want to give the most frequent names, described by Dunkling's informants with words such as 'vulgar' and 'gimmicky'. Many are, however, surprised by the popularity of the name they chose, as when Lieberman chose a name for his own daughter and it turned out to be much more popular than the parents expected (Lieberman 2000, xi).

Inspired by the unexpected popularity of his daughter's name, Lieberman studied how fashions in naming change and develop and after reviewing different models he concludes that there are both external and internal mechanisms which interact to produce naming fashions. Lieberman's external forces include major events and famous persons and internal

mechanisms include the two to three-generation cycle in the popularity of specific names (Lieberson 2000).

As Lieberson (2000, 252) says in his chapter on how entertainment and entertainers influence name choice, ‘The impact of movies on names is, as we have seen, far more limited than is widely believed.’ As an example he brings up the name *Marilyn* and states:

The periods when *Marilyn* was a popular name for daughters and when Marilyn Monroe was a movie star do overlap. Yet on examination we see that the name was popular far earlier than the actress—indeed, the name had already begun its decline when Monroe appears (and continued to do so after her stardom). (Lieberson 2000, 252.)

As we know, Marilyn was not the name given to Norma Jean Baker as a child. It was fashionable at the time it was chosen. Choosing a name of a famous entertainer or from popular culture is an unappreciated naming pattern in both onomastic literature and in popular discourse. In Aldrin’s study the parents who chose the name Viktoria for their daughter specifically say that they did not think of the Swedish Crown Princess Victoria when choosing that name; instead Queen Victoria of England was the person they thought of (Aldrin 2011, 177).

The role of fashion is an often stated influence in Croatian naming (Rogić 1956, 48, Šimundić 1978, 167); in Bulgarian naming, fashionable names are most often presented as opposed to the more desired, traditional naming patterns (for instance Ангелова-Атаносова 2001, 134).

IV.4.2 Questionnaire

A sense of modernity or fashion is an important deciding factor for many namegivers. Several questions tried to ascertain what the different aspects of modernity or currency might be for parents.

Question A3 was a straightforward question as to whether the parents wanted to give a modern name. In both questionnaires, the concept was described with the corresponding loanword (*moderno* on the Zagreb questionnaire, *модерно* on the Sofia questionnaire) instead of the native *suvremeno* (Zagreb) and *съвременно* (Sofia) words, because of its desired connotations.

Naming children after famous or fictional people also dates people and two questions tried to measure that: B9 on famous people and B10 on fictional people. Question B5, a name that has a connection with the date of

birth, might also generate answers which are connected to this theme and so this question is relevant here as well as to the theme of tradition and family.

IV.4.3 Responses

Current names are not amongst the most important reasons for name choice in these data. Least popular within this theme are the reasons associated with commemoration of famous (but real) and fictional persons; both answers can be seen in Figure IV–18 and the exact numbers are presented in Appendix V. Most ‘yes, exactly’ answers within this theme were given to question A3 on modern names. The exact numbers of answers can be seen in Appendix

A We wanted to give our child a name that is ... (Circle the correct alternative on the right)

A3 modern	1 2 3 4 5
B We wanted to give our child the name we chose ... (Circle the correct alternative on the right)	
B5 because we wanted the name to have a connection with the day, month or year the child was born	1 2 3 4 5
B5a How is the name connected to the day, month or year your child was born?	
B9 because we wanted to give our child the same name as a famous person, for instance a politician or a sportsman	
1 2 3 4 5	
B9a Who is that person? Why did you want name your child after this person?	
B10 because we wanted to give our child the name of a fictional person, for instance someone in a book or a film	
1 2 3 4 5	
B10a Who is that person? Why did you want to name your child after this person?	

Figure IV-17. Questions on current names: A3, B5, B9 and B10 in English translation.

V for both data sets.

In the Zagreb data, question A3 (modern) stands out as the only variable where the whole range of preset answers is used fairly evenly. The Sofia data is also uncharacteristically diverse in its use of the range of preset answers, although the number of missing and unclear answers is again large

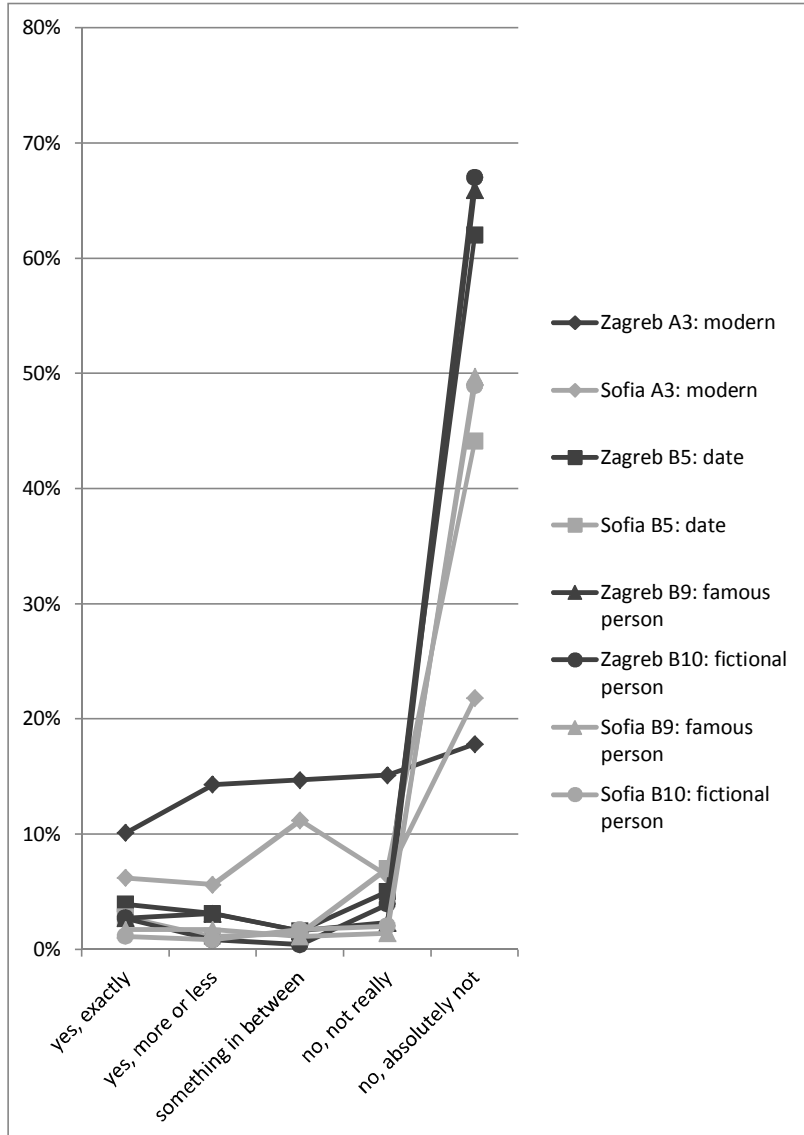


Figure IV-18. Responses on current names: A3, B5, B9 and B10. Percentages for unclear or missing answers are: Zagreb A3 27.1%; Sofia A3 48.9%; Zagreb B5 24.4%; Sofia B5 43.6%; Zagreb B9 24.4%; Zagreb B10 25.2%; Sofia B9 44.4%; Sofia B10 45.5%.

in this set.

In the χ^2 tests variable B10 contains too many empty cells to give a satisfactory result, variables B5 and B9 do not show statistical significance, but A3 shows that the distribution is dependent on the city and these answers show a medium effect size of the association in the Cramér's V test. All details of these tests are documented in Appendix IX.

Date-related reasons for name choice

Since the responses to B5a (name related to a date) are described in III.3, this section reviews only those open answers which are connected to the theme of current names repeated – but there are no open responses that are connected to being current in the sense of this chapter.

Famous persons

Question B9 on the questionnaire asked if the parents wanted to name their child after a famous person, such as a politician or a sportsman. The positive responses to this question were few, with 'yes, exactly' answers of 2.7% in Zagreb and 1.7% in Sofia and 'yes, more or less' answers of 3.1% in Zagreb and 1.7% in Sofia, as can be seen in Figure IV–18 and Appendix V. The follow-up question B9a, worded *Who is that person? Why did you want to name your child after this person?*, received 18 responses in the Zagreb data and 9 responses in the Sofia data.

In the Zagreb data, several responses mention a person from Croatian history [B9a Z53, Z104, Z192, Z237], with some mentioning another reason in addition to the person: that this person was not the primary reason for the choice, but the name happened to be the same [Z136], or that the elder brother chose the name [Z201]. In one family the grandfathers suggested an addition to the name so that it would become the name of one of the Croatian kings, *Petar Krešimir* and the parents liked this suggestion [Z211].

Famous Croatians from other areas beside history are commemorated: the children's author Grigor Vitez [Z12], the famous Croatian conductor Lovro Matačić [Z137], a sport commentator [Z51] and the host for a children's programme on TV [Z138].

Famous persons outside Croatia but within the Catholic church, the Divine Mother [Z49], Pope John Paul II [Z56] and Saint Leopold Mandić [Z99] are commemorated. In addition, one supermodel [Z203] and tennis player Jana Novotna [Z244] are commemorated. In two responses the fame

of the persons commemorated cannot be ascertained; the placement of these commemorations here points to the fact that there was no place elsewhere to mention these persons. In these responses a schoolmate is also remembered [Z76] as well as one of the former teachers of the mother [Z102].

The Sofia data includes 9 answers to B9a and amongst them are answers where the commemorated person is mentioned, including the father of the poet Lermontov and the first person to fly into outer space [S57], Tsar Kalojan [S92], Saint Kozma [S193], Tsar Simeon [S233] and the more enigmatic Martina [S109]. Maybe the parents thought of a saint, or the actress Martina Vačkova whose name was chosen by parents because they like the actress and her name [S316]. One answer was a saint, without mentioning which saint [S348]; the child's name is *Georgi*. One of the twelve children in the data named *Aleksandār* was given his name after Alexander the Great, because the parents wanted the child to become 'a fighter, determined to succeed, wise – a winner' [S246]. One response is negative [S61].

Overall the commemoration of famous persons is not a frequent choice in these data; those who commemorated a famous person did not always give a reason for it. Most of the persons commemorated are historically significant. As a general note it seems, again, that the commemorated person is someone to admire.

Naming after fictional persons

Naming children after fictional persons is less frequent than commemoration of famous persons. In the Zagreb data 'yes exactly' received 2.7% of the responses and 'yes, more or less' 0.8%; the same preset answers in the Sofia data received 1.1% and 0.8% of the responses. There are 11 Zagreb responses and 10 Sofia responses to the follow-up question B10a *Who is this person? Why did you want to name your child after this person?*

The 11 Zagreb responses to B10a include persons from fictional books: the goddess Tara in a book by Vesna Krmpotić [B10a Z75], *Ninočka* after a unspecified Russian novel [Z133] and *Dominik* after an unspecified character in a novel [Z66]. The film *Star Wars* and its Princess Leia inspired the parents of *Lea* [Z167]. Similarly the cartoon films *Dennis the Menace* were an inspiration [Z20] and *Rahela* was given her name after a princess in an unspecified children's cartoon [Z60]. *Marina* got her name from a popular Italian song *Marina, Marina* [Z107].

Some respondents have here included persons from the Bible like Mary Magdalene [Z129], Elisabeth [Z139] and Saint Lucia, whom the respondents connect to the Bible, but to my knowledge is not a Biblical character [Z224]. One answer is about associations the name *Eva* provokes and not commemoration of a fictional person. These associations are:

[Z30] ASOCIJACIJA: POLJAKINJA, EVA, PLAVE DUGE KOSE, MOJA UVIJEK PRISUTNA ASOCIJACIJA NA IME EVA (MAJKA). OTAC: ONA PRVA, ISTRAŽIVAČ Association: Polish woman, Eva, with long blond hair, my always present association on the name Eva (mother). Father: The first one, researcher.

The 10 Sofia responses to B10a include names from Penčo Slavejkov's poetry [S358, S359, S223] and from a folk poem [S197]. A character from a tale by Andersen [S91], the cartoon character *Dennis the Menace* [S294] and an English film, *The Player* [S355], a Victor Hugo novel and the animated film based on it [S274]. One of the Sofia answers mentions other reasons, not commemoration [S154] and one answer is negative [S61].

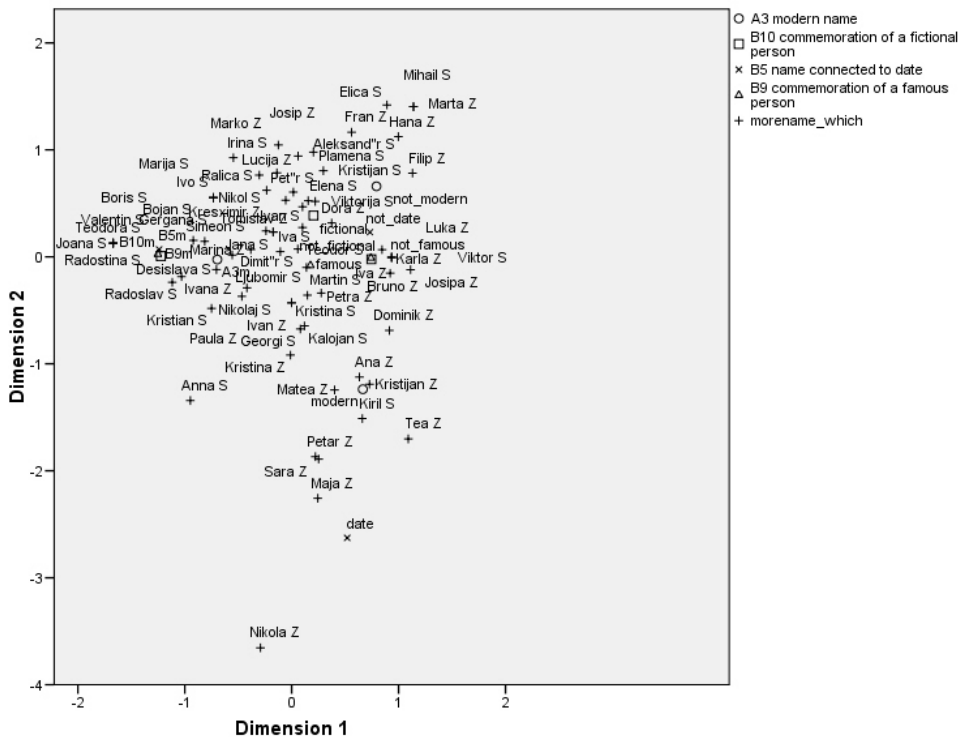


Figure IV-19. MCA: the current theme variables and the names with a frequency of 3 or more in the data sets. Dimension 1 shows 72.8% of the variation and dimension 2 depicts 32.4% of the variation.

Current names: names chosen

Respondents who answered on question A3 that they wanted to give a name because the name is modern have chosen the following names for their children: in Zagreb, Tea; in Sofia there were no responses. Note that these names appear more than three times in the material and they do not appear with any of the other possibilities for answering this question.

There are no names that appear three times or more in the material that have received only positive answers to questions B5, B9 and B10 from the respondents. This is probably mostly due to the small number of positive answers to these questions.

IV.4.4 Zagreb and Sofia

Current names are fairly infrequent in both data sets. It would seem (and Figure IV–19 tries to show, but it is fairly impossible to see it) that modern names (A3) are given most often to Zagreb girls. Boys in Sofia are given names after famous persons more often than girls in Sofia or Zagreb children and if someone is given a name after a fictional person, it will most probably be a girl. Figure IV–20 is clearer on these points.

IV. REASONS FOR NAME CHOICE

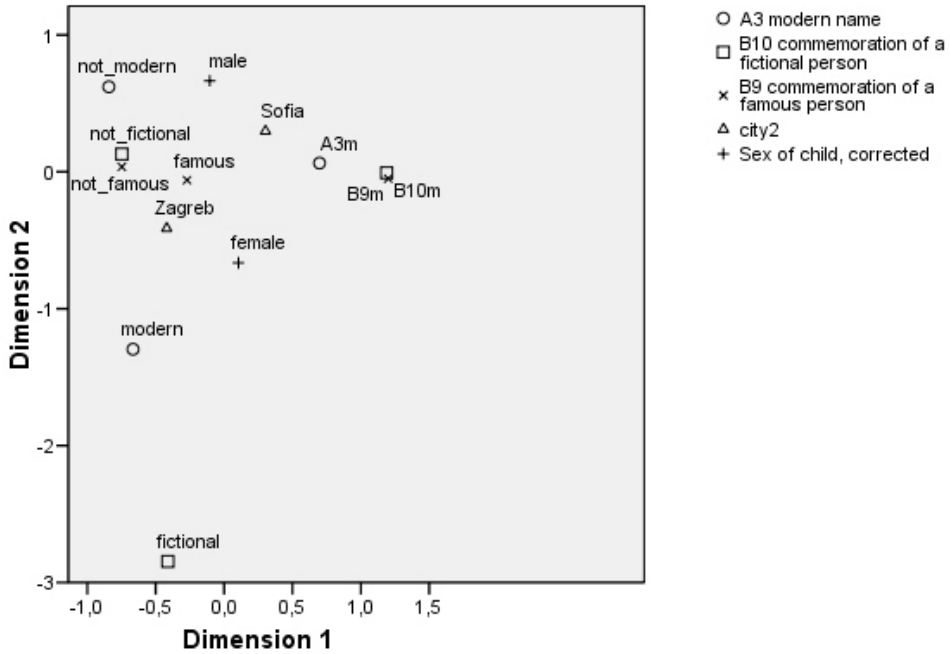


Figure IV-20. MCA: some of the current theme variables and sex of the child. Dimension 1 shows 48.5% of the variation and dimension 2 23.8% of the variation.

IV.5 Special names

IME SMO IZABRALI ZATO ŠTO NAM JE LIJEPO I POSEBNO, IZ NITI JEDNOG RAZLOGA GA NEBI PROMJENILI, MISLIMO DA JE TO PREDIVNO IME – ZA PREDIVNO DIJETE! We chose the name because we think it beautiful and special, we wouldn't change it for any reason, we think it's a wonderful name – for a wonderful child! (Response C Z65)

Names that are special – in some way unique or different in the community where they are chosen – are the theme of this section. Choosing a name because it is special in this sense is infrequent in the data. This section also includes the discussion on nicknames in the data sets studied.

IV.5.1 Literature

One of the most fundamental functions of names – maybe the most fundamental – is that they are given to tell people apart, to identify a certain person. As our circles become larger most people find namesakes. But some parents strive to give unique names, names that will make the children be without namesakes, or with namesakes so far away that the children will probably not encounter them in their everyday interactions.

Kiviniemi (2006, 9) finds that individuality is at present more important than communality for parents choosing names and his longitudinal study shows that unique names are more prevalent in his newest data than in the earlier decades. However, Kiviniemi thinks this will change and the more common, less unique names will again gain in popularity.

Some special names are not given only because they are unique, but are rather given after famous singers, actors, heroes from novels, films and TV series. But, as Žura Vrkić states, these are rare incidents (Žura Vrkić 1999, 234). As with fashionable names, discussed in the previous chapter, such names often receive both negative and positive reactions: Kalkanova, for instance, calls the more unique names in her study 'extravagant' (Калканова 1996, 5) and Dunkling recommends against choosing names that are not well-established (Dunkling 1995, 87).

There is a range of psychological and social psychological literature discussing unique names and how they affect the popularity, social skills and academic success of the name carriers (for instance Eagleson 1946; Hartman et al. 1968; McDavid et al. 1966, Zweigenhaft et al. 1980; Anderson et al. 1990). In such studies the outcomes are twofold; results show both that 'individuals with unusual or undesirable names may be at

risk developmentally', scoring lower in comparison with peers with usual names on academic achievement, popularity and emotional well-being; however, contrary results with higher scores are also found and, for instance, 'men with unusual names were overrepresented in *Who's Who*' (Ford, Miura and Masters 1984, 1149–1150). Ford, Miura and Masters find that first names cannot predict academic or social competence, but point out that an individual might find his or her unusual name problematic or character building and such names may 'cause one person to feel unique and another to feel defective' (Ford, Miura and Masters 1984, 1156). They conclude:

With regard to first-name characteristics, perhaps it is time for researchers to redirect their attention to what these characteristics might reveal about parents rather than to continue to persist in the belief that these characteristics play an important role in children's cognitive and social development. (Ford, Miura and Masters 1984, 1157)

As Cresswell points out, there is research which has endeavoured to show that 'unusual names are bad for you' (Cresswell 2009, 461), but these studies have later been criticised for their narrow understanding of unusual; for instance choosing a rather small social setting and considering usual and unusual names in that social setting, rather than name frequencies of large groups of people such as the citizens of a state and not recognising that members of a group such as college students will rate names usual in their own in-group higher than names that are not usual in their in-group (Cresswell 2009, 461). In fact some people find unusual names an advantage for being remembered more easily and standing out in a crowd (Frändén 2010, 109).

Nicknames are unofficial names. In my understanding of nicknames I unclude both hypocoristics, which are morphologically derived from the official first names, and other bynames such as pet names derived from words such as small or crumb, which are used in parent-child communication. Nicknames is a phenomenon that sociolinguists have not focused on enough; one of the more recent socio-onomastic works on nicknames is Gustafsson (2010, 171–187). In the present study, with parents as respondents, mainly nicknames within families – that is, pet names or terms of endearment (Čílaš Šimpraga 2011, 22) are expected, although Ashley (1996, 1751) states that parents 'need to be aware that the comic strips have made *Dennis* a name to which *The Menace* will be automatically

A We wanted to give our child a name that is ... (Circle the correct alternative on the right)

A1 unusual	1	2	3	4	5
A3 modern	1	2	3	4	5

B We chose the name for our child ... (Circle the correct alternative on the right)

B2 because we wanted the child to have a specific nickname	1	2	3	4	5
B2a Which nickname? Why that nickname?					
B3 because we wanted to avoid a specific nickname	1	2	3	4	5
B3a Which nickname? Why did you want to avoid that nickname?					
B10 because we wanted to give our child the name of a fictional person, for instance someone in a book or a film	1	2	3	4	5
B10a Who is that person? Why did you want to name your child after this person?					

Figure IV-21. Questions A1, A3, B2, B3 and B10 in English translation.

attached' and thus also consider nicknames outside the family and possible derogatory names when choosing a name.

For Croatia, Šimunović (1995, 23) has documented a smaller number of hypocoristic nicknames in official use compared to names amongst the Serbs; Croatian use of hypocoristics is decidedly more unofficial and stylistically marked. Kovačev describes the Bulgarian use of nicknames as used within the intimate family as a sign of the emotional connection to children (Ковачев 1987, 147–148).

IV.5.2 Questionnaire

The theme of special names encompasses names that are perceived by some as unusual, different, daring, or even extravagant, but simply infrequent names also fall into this theme. There were five questions that show relevance to this theme and they are: A1 (unusual name), A3 (modern name), B10 (name of a fictional person) and the two questions on nicknames, B2 about wanting a specific nickname and B3 about avoiding a specific nickname. The questions as laid out on the questionnaire are shown in Figure IV–21.

IV.5.3 Responses

The questions in this section have not received many positive answers; from this alone we can conclude that special or unique names are indeed an uncommon phenomenon, which in these data sets do not show a great influence on name choice in general. The respondents who wanted to give

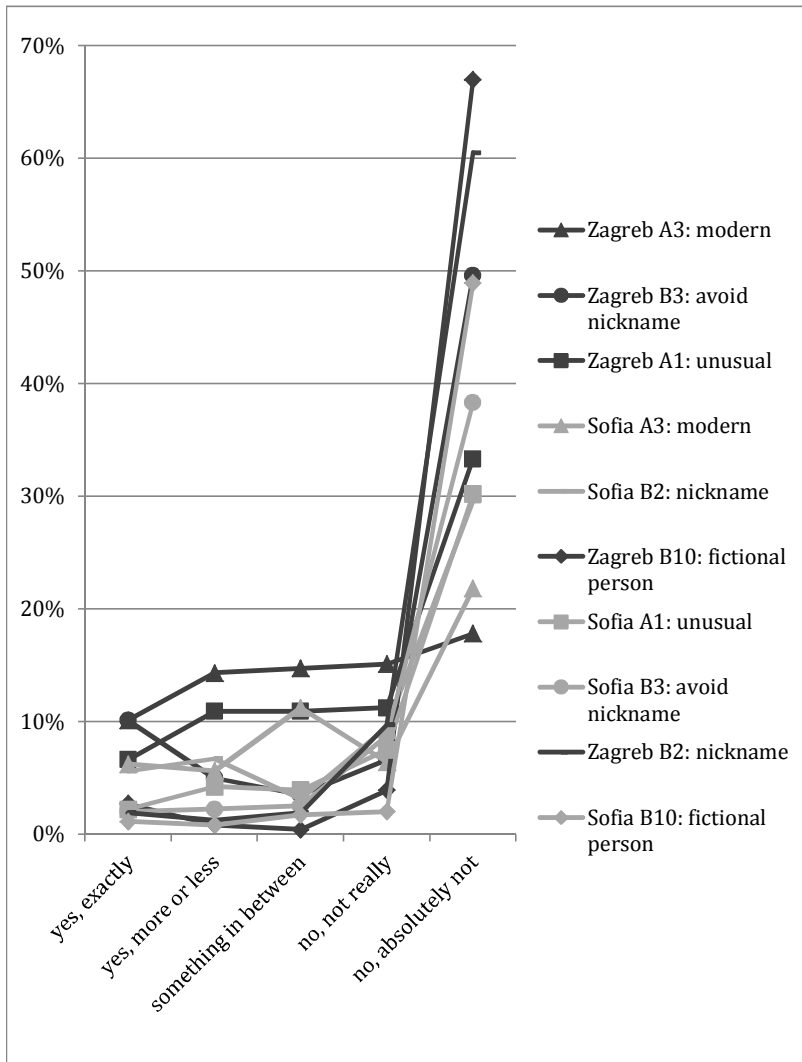


Figure IV-22. Responses on special names A3, B2, B3 and B10. The percentages for the missing and unclear answers are: Zagreb A3 27.9% Sofia A3 48.9%, Zagreb B3 25.2% Sofia B3 46.4%, Zagreb A1 27.1% Sofia A1 52.0%, Zagreb B2 24.8% Sofia B2 45.5%, Zagreb B10 25.2% Sofia B10 45.5%.

unusual names as investigated in question A1 add up to 6.6% for ‘yes, exactly’ and 10.9% for ‘yes, more or less’ in the Zagreb data and 2.2% and 4.2% respectively in the Sofia data. These numbers are small; they are amongst the smallest for the reason questions in the whole data. Amongst the questions in this theme, the greatest number of positive answers occur on the questions for modern names (A3) and avoiding nicknames (B3) in the Zagreb data set; the smallest number of positive answers are given to the questions on naming after fictional persons (B10) in the Sofia data and giving names because of nicknames (B2) in the Zagreb data. Figure IV–22 and Appendix V give more details.

The χ^2 test for variable B10 contains too many empty cells to be satisfactory. For variable A1 the distribution is dependent on the city and Cramér’s V shows a small effect size. Variables A3, B2, B3 show distribution dependent on the city and Cramér’s V shows a medium effect size.

Choosing names because of nicknames (B2a)

Question B2 asked whether the respondents chose the name because they wanted a specific nickname for their child and the follow-up open question B2a continued this by asking which nickname the parents wanted their child to have and why. There were 24 open answers in the Zagreb data set and 41 in the Sofia data set.

Several open answers were given in Zagreb along with the B2 question being answered in the negative, which was not expected. Within these responses some answered that the child has no nickname [B2a Z41, Z124, Z181, Z197] or that the parents did not think about a nickname when choosing the name [Z101, Z139, Z251]. One respondent states that a nickname is possible regardless of the name [Z82]. Others commented that nicknames are not necessary [Z63] or that the respondents do not like nicknames [Z127, Z181]. One response states that they wanted to give a name that cannot be made into nicknames [Z231].

A minority of answers from Zagreb are such that a nickname was wanted [Z50, Z114, Z133, Z138, Z149, Z217, Z237, Z242, Z250], because of hereditary names in the family [Z126], or because the nickname goes with brother’s name [Z226]. Other respondents wrote that nicknames are used because they are shorter [Z114, Z217, Z237].

Some nicknames seem to have been added after the initial naming [Z188, Z251, Z252] and seem to not to have been especially sought after at the time of name choice, but now, in practice, they have become a part of the family name culture.

In Sofia nicknames are more popular, with more positive answers on wanting a specific nickname [S8, S35, S40, S45, S46, S52, S54, S61, S78, S117, S118, S131, S148, S151, S161, S164, S195, S196, S197, S198, S199, S205, S216, S218, S220, S224, S227, S228, S243, S253, S278, S288, S317, S335]. Responses related to this include that the nickname is short [S317], easy [S46, S196, S197], pleasant [S152] and has good vibrations [S154]. Some respondents also felt that nicknames are a tradition [S194, S278, S199] and especially a way to speak tenderly and beautifully with children [S205, S216, S220, S224, S228]. Another reason for choosing names with nicknames is that older siblings could say the nickname [S70]. Some have specifically chosen the nickname [S227, S235].

Amongst the Sofia answers there are also some who wanted no nickname [S87, S178]. Other things that seem to be unrelated to nicknames but are mentioned on this question are the grandfather [S8] and the father [S243]; there might be a connection to the nicknames of these relatives, but that is not explicated in the responses.

Avoiding nicknames

The literature mentions avoiding unwanted or ridiculing nicknames is mentioned and so the questionnaire included a question on avoiding specific nicknames. The 33 Zagreb responses included answers where the respondents chose a short name in order not to have a nickname [B3a Z3, Z5, Z48, Z61, Z85, Z186] and responses where the parents are opposed to nicknames in general [Z25, Z48, Z55, Z58, Z93, Z153, Z162, Z168, Z181, Z190, Z208, Z209]. Some parents have noticed that other people use nicknames for their children and discouraged it [Z13, Z118], sometimes because they want their child to be called by his name [Z189]. Two responses indicated long names were specifically avoided, because long names are shortened and thus receive nicknames [Z122, Z148].

Others say the names they chose have some nicknames [Z63] and state that avoiding nicknames is impossible [Z82]. Still others feel they have found a name which really does not have any nicknames [Z101] and others yet have avoided a specific nickname [Z102, Z216, Z217, Z230, Z232]. In

one response the mother wanted to avoid a nickname tied to the name they chose – and ended up being the first to call the child by that nickname [Z136].

Some answers are less clear; Z197 says *Da* ‘yes’, but the answer to the previous question B2a on which nickname they wanted the child to have is *Bez nadimka* ‘Without nickname’. Thus the answer is considered to be a confirmation of the fact that the parents did not want a nickname. Response [Z231] is also a reference to the response to question B2a, where the respondents have written that they wanted to give a short name in order to avoid nicknames.

There are 10 open answers on avoiding nicknames (B3a) in the Sofia data. Some answers are about avoiding a specific nickname: there are families who have not chosen a name in order to avoid a nickname [S117, S335]; and families where a name was given to the child, but still a specific nickname commonly linked to that name is not liked [S154, S278]. Two of the children are reported not to have any nicknames [S178, S227] and one later received a nickname [S356].

Response S209 is probably a mistake, as it says why Saško would be a good nickname (it sounds beautiful). Two answers state that all names are beautiful [S61, S288].

It seems that the sentiments in the Zagreb data are more categorically against nicknames in general, whereas the Sofia data might be more about not wanting specific nicknames.

Nicknames given in the data sets

The questionnaire included a question on nicknames and other names the child has and 114 of the Zagreb respondents and 213 of the Sofia respondents gave the nicknames, baptismal names (only Zagreb) and other names the children have. Of these, nicknames were given for 50 children in the Zagreb data set and 212 children in the Sofia data set. Some of these nicknames coincide with nicknames given to other children and some questionnaires included multiple nicknames for the same child, so these numbers are not transferable to the classification below. Also, in this presentation unique names are omitted according to the note in section I.4, as are illegible nicknames.

Within the hypocoristics found in these nicknames given, mostly the nicknames are shortened versions of the original names. **Zagreb:** *Dominik* >

Domi, Kristina > Tina, Leopold > Leo, Lucija > Luci, Mateo > Teo, Ninoslav > Nino, Tomislav > Tomi, Valentino > Tino; Sofia: Darija > Dari, Anelija > Neli, Dimităr > Dimi, Daniel > Dani, Elica > Eli, Aleksandăr > Aleks, Aleksandra > Aleks, Cvetina > Cveti, Daniel > Dani, Desislava > Desi, Elizabet > Eli, Emili > Emi, Lilija > Lili, Iveta > Ive, Iveta > Ivet, Krasimir > Krasi, Krasimira > Krasi, Krasimira > Mira, Kristian > Kristi, Ljubomir > Ljubo, Martin > Marti, Martina > Marti, Monika > Moni, Ralica > Rali, Vivijan > Vivi, Vladimir > Vladi, Vladimira > Vladi.

This is, however, not a rule; some hypocoristics are longer. **Zagreb:** *Daniel > Danijelko, Dora > Doduška; Sofia: Asja > Asjonuški.* This is true especially since traditional nickname derivation often includes additional morphemes (or sounds, as Kovačev 1987, 148, calls them). A common derivational pattern is adding a vowel to one morpheme of the name. **Zagreb:** *Krešimir > Krešo, Dinko > Dino, Domagoj > Domi, Marina > Mare, Robert > Robi; Sofia: Adelina > Adi, Ana-Marija > Ani andon > Doni, Anton > Toni, Antonija > Ani, Bojan > Bobi, Boris > Bobi, Borislav > Bobi, Božidar > Bobi, Elena > Eli, Elena > Leni, Emanuela > Emi, Emil > Emo, Cvetelina > Cveti, Cvetozar > Cveti, Danail > Dani, Evelina > Eva, Evtim > Timi, Gabriela > Gabi, Galina > Galja, Gergana > Geri, Hristo > Hrisi, Irena > Reni, Ivajlo > Ivo, Ivan > Vanjo, Ivanina > Iva, Iveta > Iva, Iveta > Ivi, Izabel > Izi, Joana > Joni, Joanna > Joni, Kamelija > Kami, Krista > Kriši, Kristijan > Kriši, Kristina > Kriši, Lazarina > Lazi, Konstantin > Kosjo, Magdalena > Magi, Margarita > Magi, Margarita > Margi, Nikol > Niki, Nikola > Niki, Nikolaj > Niki, Ognjan > Ogi, Plamena > Plami, Radoslav > Radi, Radoslav > Slavi, Radostina > Radi, Simona > Moni, Stefan > Stefi, Stefani > Stefi, Stefanija > Stefi, Svilen > Sviljo, Valentin > Vale, Valentin > Valjo, Valentina > Valja, Venelin > Veni, Veronika > Veri, Vesela > Vesi, Veselin > Vesi, Viktor > Viki, Viktorija > Viki, Violeta > Vili, Vladimir > Vlado, Žaneta > Žani.* Repeating one of the consonants of the original name and then adding a vowel is also common. **Zagreb:** *Bruno > Bubo, Danijela > Lela, Rahela > Lela, Josip > Jopa, Josip > Jope, Nikolina > Nina, Petar Krešimir > Pero, Petar > Pepi; Sofia: Nevena > Neni, Pavel > Papi, Petăr > Pepi.*

Adding a diminutive suffix (or several) is also a common derivational pattern. **Zagreb:** -ica (male) *Ivan > Ivica, Robert > Robica, Nikola > Nikica*, (female) *Tea > Teica; -ka Ivona > Vonka; -ko Vladimir > Vlatko; -*

či (female) *Ivona* > *Vonči*, *Jana* > *Janči*, *Kristina* > *Tinči*, (male) *Luka* > *Luči*, *Toni* > *Tonči*; -ek *Fran* > *Fanek*, *Vladimir* > *Vladek*; **Sofia**: -ka *Anelija* > *Nelka*, *Anelija* > *Nelinka*, *Emili* > *Emka*, *Ivanina* > *Ivka*, *Joana* > *Joanka*, *Ralica* > *Ralka*, *Ralica* > *Ralička*, *Tatjana* > *Tatjanka*; -ko *Atanas* > *Nasko*, *Borislav* > *Borko*, *Dimităr* > *Mitko*, *Ilija* > *Ilko*, *Vasil* > *Vasko*, *Vladimir* > *Vladko*; -čo *Boris* > *Bobčo*, *Borislav* > *Bobčo*, *Ivajlo* > *Ivčo*, *Ivan* > *Vančo*, *Kiril* > *Kirčo*, *Ljubomir* > *Ljubčo*, *Stefan* > *Stefčo*; -če *Emili* > *Emče*, *Irina* > *Irinče*, *Iva* > *Ivče*, *Ivon* > *Ivonče*, *Tatjana* > *Tanče*, -uša *Ralica* > *Raljuša*; -nka (male) *Vasil* > *Vasinka*.

Other phonetical changes are also common. **Zagreb**: *Filip* > *Fijo*, (*j added because?*) *Josip* > *Jole*, *Marija* > *Maija*, *Tara* > *Taki*; **Sofia**: *Aleksandăr* > *Saško*, *Aleksandăr* > *Sašo* and on > *Toni*, *Borislava* > *Buba*. More changes but still some connection to the name derived are present in the following **Sofia** examples: *Cvetan* > *Ceci*, *Cvetina* > *Curi*, *Cvetina* > *Ceci*, *Cvetozar* > *Cecko*, *Dimităr* > *Miki*, *Georgi* > *Žori*, *Georgi* > *Žorko*, *Georgi* > *Žoro*, *Hristo* > *Ice*, *Martin* > *Matjo*, *Ljubomira* > *Ljusi*, *Mihail* > *Miše*, *Mihail* > *Mišo*, *Natalija* > *Neli*, *Nikolaj* > *Nančo*, *Simeon* > *Moni*, *Simeon* > *Monka*, *Tatjana* > *Tanja*, *Teodor* > *Tedi*, *Teodora* > *Tedi*, *Velislava* > *Vili*, *Veselka* > *Veseto*.

Some nicknames repeat the same syllable twice: **Zagreb** *Goran* > *Gogo*, *Kristian Petar* > *Kiki*, *Kristijan* > *Kiki*, *Nikolina* > *Kiki*, *Nikolina* > *Nini*, *Tomislav* > *Toto*, *Dobromir* > *Dodo*; **Sofia** *Biljana* > *Bibi*, *Hristina* > *Titi*, *Milena* > *Mimi*, *Silvija* > *Sisi*. The following **Sofia** nicknames repeat a syllable not strictly found in the name, but one that is found in common nicknames of this name: *Georgi* > *Gogo*, *Georgi* > *Žožo*, *Marija* > *Mimi*.

There is also morphological play with words: **Zagreb** *Dominik* > *Domino*, *Marija* > *Marcolino*; **Sofia** *Denis* > *Dodo*.

Some of the nicknames are not morphological derivations of the official names and thus not hypocoristics. **Zagreb**: *Hrvoje* > *Beba*, *Petra* > *Dika*, *Tomislav* > *Bubi*; **Sofia**: *Simeon* > *Čočo*, *Aleksandra* > *Săni*, *Ljubomir* > *Beni*, *Ljubomira* > *Buba*.

Many of the nicknames the parents have reported use gender-neutral morphemes and some are actually used for both girls and boys, such as *Kiki* in Zagreb and *Aleks* in Sofia. It is to be noted that all of the nicknames above are reported by parents for their mostly kindergarten-aged children.

In addition to the nicknames reported above there were 14 unclear answers from Zagreb, where most of the names filled in were identical to the

first name of the child and nowhere else on the questionnaire was it mentioned that this was the baptismal name of the child. Thus some of these might be the baptismal names of the children; however, as other questionnaires show in the open answers, some respondents decisively wrote that they want their child to be called by the official name and thus some of these might be supporting the notion that the child should be called by the official name. One similarly unclear answer from the Sofia data set also gives the official name of the child in this field on the questionnaire; in Sofia baptismal names are not given, so this is probably also the case of a family who wants the official name to be used – or simply documented the name the family uses for the child.

Special names chosen

Respondents who chose to answer on question A3 that they wanted to give a name because the name is modern chose the following names for their children: in Zagreb, *Tea*; in Sofia there were no answers and therefore no names. Respondents who answered on question B2 that they wanted to give a name because of its nickname chose the following names: in Sofia, *Elica*. In Zagreb there were no such names. Notice the names that were given appear more than three times in the material and they do not appear with any of the other possibilities for answering for this question.

There are no names that appear three times or more in the material that have received only positive answers on questions A1, B3, B9 and B10 from the respondents. This is probably mostly due to the small number of positive answers on these questions.

IV.5.4 Zagreb and Sofia

Unusual names are indeed unusual in the data sets; unusual and in this way special names are, indeed, an unusual phenomenon. Within this theme choosing a name because of a nickname associated with it (B2) and avoiding a nickname because of a nickname associated with it (B3) stand out as different between the two data sets – almost reverse, even.

As Figure IV–23 shows, avoiding nicknames is common in Zagreb, whereas the Sofia data set is characterised by not being characterised by any of the data points. Nicknames are strangely absent in the Zagreb data; perhaps it is perceived to be a Serbian cultural trait, as Šimunović mentions in the literature reviewed in IV.5.1; I have heard such comments said in

passing by some of my friends and acquaintances from Croatia. My understanding of it is that nicknames are not perceived as good official names within a Croatian context, but of course nicknames are used in spoken Croatian. Perhaps the questionnaire was official enough to not elicitate many nickname comments.

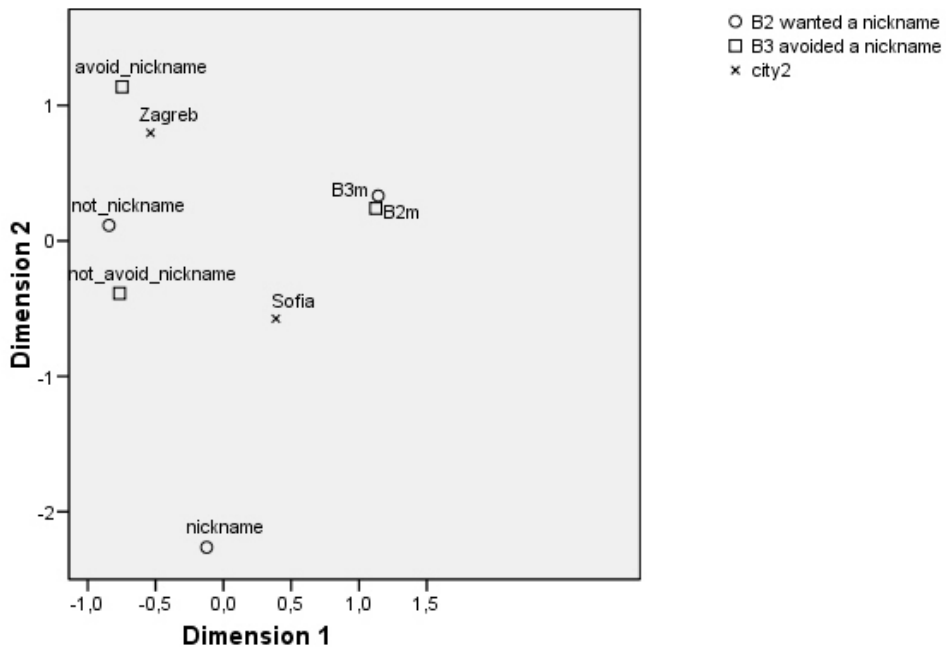


Figure IV-23. MCA: choosing and avoiding nicknames in Zagreb and Sofia. Dimension 1 shows 65.1% of the variation and dimension 2 38.5%.

IV.6 Other reasons for name choice

HTJELI SMO KRATKO IME, INTERNACIONALNO, A IPAK “DOMAĆE”, NEUOBIČAJENO ODNOSNO BAREM NE PREČESTO. TRAŽILI SMO MALO I PO INTERNETU. IME SMO IZABRALI TJ. BILO JE U UŽEM IZBORU PRIJE ROĐENJA DJETETA. U IZBORU SU UZ IDA, BILE I NIKA I LINDA. DO ODLASKA U BOLNICU JOŠ NISMO DEFINITIVNO ODABRALI IME, PA JE IDA NA NEKI NAČIN SLUČAJNO DOBILA BAŠ TO IME. SESTRE U BOLNICI SU MOM MUŽU, KOJI JE ČEKAO DA VIDI BEBU, REKLE KAD SU DONOSLI BEBU “EVO IDE” U SMISLU DA BEBA DOLAZI, A MOJ MUŽ JE SHVATIO DA SAM JA SESTRAMA REKLA DA ĆE SE ZVATI IDA PA JE ON ETO SHVATIO “EVO IDE” I TAKO PROGLASIO SVIMA DA SE BEBA RODILA I DA SE ZOVE IDA – BEZ MOG ZNANJA. NO, IDA JE IONAKO BIO FAVORIT IMENA I NIJE MI UOPĆE ŽAO TJ. NE BI GA MIJENJALA. We wanted a short name, international and still ‘domestic’, unusual, that is, at least not too common. We searched a bit also on the Internet. We chose the name, i.e the name was on the short list before the birth of the child. In addition to Ida, Nika and Linda were also on the short list. We didn’t make a definitive decision before going to the hospital and Ida somehow by chance got that name. The nurses in the hospital said when bringing the baby to my husband, who waited to see the baby ‘Evo ide’ [Here she comes] meaning that the baby is coming, but my husband thought I had told the nurses she would be called Ida and therefore he understood ‘Evo Ide’ [Here/This is Ida] and so he announced to everyone that the baby was born and her name is Ida – without my knowledge. Well, Ida was anyhow our favourite name and I’m not sorry at all, that is, I wouldn’t change it. (Response C Z3)

The final, most open question on name choice on the questionnaire was C: **‘Other things that influenced the choice of name for your child.’** Underneath it, in less prominent type, the following subquestions were given: ‘How did you choose the name? Did you use a book with names or something similar? When did you choose the name? Do you have a story connected to the name or the name choice? Would you now and why, change the name? (Please continue on the second page if this space is not sufficient!).’ It was expected that most respondents would find the subquestions inspirational and not answer all of them, but some respondents have actually answered all of these subquestions. These answers will be mostly discussed in chapter VI, in an order which springs from the content of the answers and not the subquestions above, although most of the subquestions are recognisable from the answers.

There were 165 Zagreb responses to this question. 127 (77%) of the answers include two or more reasons (such as I have classified them in this presentation) for the choice of name and they are thus mentioned two or

more times in chapter VI. The Sofia answers number 128 and 94 of them (73%) include several reasons for the name and are thus mentioned more than once in chapter VI.

V. Ten names

In this chapter the ten most frequent names in the data are presented. Ten names – five from each data set – are presented because of the small size of the data sets; choosing more than five names from each data set would not make the presentation more valid, only longer, as the frequency pattern of names in a kindergarten at a certain point in time is very random. However, these names are compared to overall name frequencies in Croatia and Bulgaria in this presentation.

These ten names have been chosen because they are the most frequent in the data for the children of kindergarten age. *Ivan* is as frequent as the names chosen here, both in the Zagreb and the Sofia data, but most of the children in question were older than kindergarten age, or the age was not known (see section III.2.4 for details; these were probably children of the kindergarten staff or older siblings of the kindergarten-aged children). *Ivan* is thus left out here, although it is interesting, as it is one of the perpetually frequent names in both Croatia and Bulgaria. Table V–1 shows the frequencies of the names chosen for this presentation.

Since both the data sets are rather small, the frequencies of these names are also small. The Sofia data is larger than the Zagreb data and thus the Sofia frequencies are slightly larger overall. These names are also frequent

	Kindergarten age	Older than kindergarten age	Missing information	Total
<i>Ana</i> (Zagreb)	4	2	0	6
<i>Bruno</i> (Zagreb)	5	0	0	5
<i>Dominik</i> (Zagreb)	5	0	0	5
<i>Lucija</i> (Zagreb)	5	0	0	5
<i>Marko</i> (Zagreb)	5	0	1	6
<i>Aleksandăr</i> (Sofia)	9	2	1	12
<i>Kristijan</i> (Sofia)	7	0	1	8
<i>Martin</i> (Sofia)	7	1	0	8
<i>Ralica</i> (Sofia)	4	2	0	6
<i>Viktorija</i> (Sofia)	5	1	1	7

Table V–1. Ten names in alphabetical order together with their frequencies in the data, with the age of the children indicated. The city data set is indicated in brackets after the name. Although some of the names occur in both data sets (*Kristijan*, *Ana* and *Viktorija*), in this section only the frequencies in the city data indicated are included.

in the larger context, but lacking year-by-year national name frequency statistics from Croatia and Bulgaria, comments on the exact frequency in these age cohorts are impossible. What names happen to be frequent in a certain kindergarten at a point in time depends, of course, on which children happen to attend that kindergarten, but nevertheless, these names that are most frequent in the data are not amongst the unfrequent or uncommon ones in either Zagreb nor Sofia.

Comparing the names between the generations in the Zagreb and Sofia data, the following picture emerges. As Table V–2 shows, *Ana* and *Aleksandăr* are present in all three generations in the data, *Lucija*, *Marko* and *Viktorija* are present in the children’s and the grandparents’ generation, *Ralica*, *Kristijan* and *Martin* are present in the children’s and the parents’ generation and *Bruno* and *Dominik* appear only in the children’s generation. We could then argue that *Ana* and *Aleksandăr* are perpetually frequent in Croatian and Bulgarian naming; that is probably true, as *Ana* is number two for females in Croatia on a list of the most frequent names in the 2001 census and *Aleksandăr* is number 12 on a list of the most frequent names in Bulgaria in 2010 (Statistika 2011, 12; HCH 2011, 2). *Bruno* and *Dominik* could then be new names, not seen before in Croatia; however, that is not true. What is probably true is that their relative frequency within the community was not this high after the Second World War and they do not appear in the ten most frequent names of the 2001 census. *Lucija*, *Marko* and *Viktorija* could be names typically coming into fashion after a generation of lower frequency and *Ralica*, *Kristijan* and *Martin* are names that have been slowly gaining in frequency since the time the parents were born and are now so frequent that they appear in both generations.

Marko, however, is more like *Ana* and *Aleksandăr* than the names it is grouped with in this comparison, which is supported by the fact that *Marko*

The ten most frequent names of the children in kindergarten that	DO appear amongst the names of the grandparents	DO NOT appear amongst the names of the grandparents
DO appear amongst the names of the parents	<i>Ana</i> <i>Александър</i> (Aleksandăr)	<i>Ралица</i> (Ralica) <i>Кристиян</i> (Kristijan) <i>Мартин</i> (Martin)
DO NOT appear amongst the names of the parents	<i>Lucija</i> <i>Marko</i> <i>Виктория</i> (Viktorija)	<i>Bruno</i> <i>Dominik</i>

Table V–2. The ten names in different generations in the data.

is number four on the list of most frequent names in the 2001 census (Statistika 2011, 12). I think it is mere coincidence that there are no parents called *Marko* in the data.

The 2011 census shows that *Marko* has risen to number three for all Croatians and *Lucija* to number one in the comparison for Croatians born 2001–2011. *Lucija* does not appear in the other age groups for all of Croatia. *Dominik* is number ten for children in Zagreb born from 2001 to 2011 but does not appear in the most frequent ten names for the other age groups or for all of Croatia. In Bulgaria the 2011 statistics show that *Aleksandăr* is number eight for all age groups and *Martin* number 23. Amongst the children born from 2007 to 2010 *Aleksandăr* is number two, *Martin* number three, *Kristijan* number eight and *Viktorija* number one. *Ralica* does not appear in the 25 most frequent names given in this period (Statistika 2013; NSI 2011; NSI 2012).

***Aleksandăr*, traditional and always popular**

In the Sofia data the most frequent reasons reported for choosing *Aleksandăr* are that it is traditional (A4, A5) and that it is beautiful (A7). Some have chosen it because it is common (A2), but not all and no one has chosen it because it is unusual (A1), modern (A3), usual also outside ‘our community’ (A9), because of its connection to the date of birth (B5), to commemorate a friend (B8) or because of a fictional person (B10). See Table V–3 for details.

Several questionnaires include open answers on similarity to names in the family (B6) or commemoration of a family member (B7):

[B6a S3] БАЩА – АЛЕКСАНДЪР Father – Aleksandăr.

[B7a S95] ДЕТЕТО Е ВНУЧЕ НА ЛИЦЕТО The child is the grandchild of the person.

[B7a S280] ДЯДО Grandfather.

[B6a S281] ДЯДО – ВНУК Grandfather – grandson.

[B7a S166] ДЕТЕТО Е КРЪСТЕНО НА БАЩА СИ, ЗАЩОТО ИМА ГОЛЯМА ВЪНШНА ПРИЛИКА, НО И ЗАЩОТО ТОВА Е МНОГО ХУБАВО БЪЛГ. ИМЕ. The child is named after his father, because there is a great resemblance in appearance, but also because that is a very nice Bulgarian name.

[B7a S196] КРЪСТИХМЕ ГО НА ФАМИЛНОТО ИМЕ НА МОЯ СЪПРУГ ТЪЙ КАТО ПРАДЯДО МУ СЕ Е КАЗВАЛ АЛЕКСАНДЪР И ОТ НЕГО ЗАПОЧВА РОДОСЛОВНО ДЪРВО We named him after the surname of my husband because his great-grandfather was called Aleksandăr and the family tree starts from him.

The two last answers, S166 and S196, are significant as they give an explanation of why the parents chose to commemorate a relative. The last answer mentions that the family tree starts with the great-grandfather with the same name and thus this name was chosen; there was a desire to create cohesion and, effectively, a family history in the present day. The penultimate answer gives reasons for the commemoration – the great resemblance in appearance – and an additional reason: *Aleksandār* is also a ‘very nice’ Bulgarian name.

The typical case in these data is that the name is chosen for multiple reasons and this is certainly supported by the questionnaire design. Similar earlier studies have asked persons to give one or another reason for their

	yes, exactly	yes, more or less	something in between	no, not exactly	no, absolutely not	unclear or missing answer
<i>Aleksandār</i>						
<i>A1 unusual</i>	0	0	0	0	8	4
<i>A2 common</i>	1	2	0	0	5	4
<i>A3 modern</i>	0	0	0	1	7	4
<i>A4 hereditary</i>	4	1	2	0	3	2
<i>A5 traditional</i>	2	3	0	0	3	4
<i>A6 interethnic</i>	0	0	0	2	6	4
<i>A7 beautiful</i>	5	4	0	0	1	2
<i>A8 surname</i>	1	2	0	0	5	4
<i>A9 community</i>	0	0	0	1	7	4
<i>B1 meaning</i>	2	0	1	0	6	3
<i>B2 nickname</i>	1	0	0	0	7	4
<i>B3 avoid nickname</i>	1	0	0	0	7	4
<i>B4 international</i>	1	2	0	0	5	4
<i>B5 date</i>	0	0	0	0	7	5
<i>B6 similar</i>	2	2	0	0	3	5
<i>B7 relative</i>	5	0	0	1	2	4
<i>B8 friend</i>	0	0	0	0	7	5
<i>B9 famous person</i>	0	1	0	0	7	4
<i>B10 fictional person</i>	0	0	0	0	7	5

Table V–3. Numerical data for reasons to choose *Aleksandār* in the Sofia responses.

name choice (Калканова 1996; Kiviniemi 1972) and thus the outcome has been a well-ordered list of reasons. The multidimensional data from the reasons on the 12 Sofia questionnaires for a child called Aleksandăr is shown in Table V–3. The answers reported with with ‘yes, exactly’ or ‘yes, more or less’ are shown by questionnaire in Table V–4.

Section IV.3 earlier discusses the meaning of a name and how it is perceived differently by the respondents. Here one meaning is given for *Aleksandăr*:

[B1a S64] АЛЕКСАНДЪР ЗАЩИТНИК НА МЪЖЕТЕ /ХОРАТА/ ОТ СТАРОГРЪЦКИ
Alexander is the defender of man (people) from Ancient Greek.

This meaning, given by the parents, is the etymological meaning of the name.

Three open answers remain; the first one is on commemorating a famous person:

[B9a S246] АЛЕКСАНДЪР МАКЕДОНСКИ ЗА ДА БЪДЕ БОРБЕН, УСПЕУСТРЕМЕН,
УМЕН – ПОБЕДИТЕЛ. Alexander the Macedonian, in order for him to be a fighter,
determined to succeed, wise – a winner.

Here the respondent has given a reason for the commemoration; the good

S3	common (A2), traditional for our people (A5), beautiful (A7), because we like the meaning of the name (B1), international (B4), similar to other names in the family (B6), commemorating a relative (B7)
S23	beautiful (A7), because we wanted a particular nickname (B2)
S64	hereditary in the family (A4), because we liked the meaning of the name (B1)
S95	hereditary in the family (A4), commemorating a relative (B7)
S166	hereditary in the family (A4), commemorating a relative (B7)
S196	common (A2), hereditary in the family (A4), traditional for our people (A5), beautiful (A7), similar to other names in the family (B6), commemorating a relative (B7)
S209	beautiful (A7), because we wanted to avoid a nickname (B3)
S242	common (A2), traditional for our people (A5), beautiful (A7), euphonious and suits the surname (A8), international (B4)
S246	beautiful (A7), commemorating a famous person (B9)
S280	traditional for our people (A5), beautiful (A7)
S281	hereditary in the family (A4), beautiful (A7), similar to other names in the family (B6), commemorating a relative (B7)
S338	traditional for our people (A5), beautiful (A7), international (B4), similar to other names in the family (B6)

Table V–4. Reasons given for choosing the name *Aleksandăr*, by questionnaire. The number on the left is the questionnaire number.

traits of *Alexander the Macedonian* were wished for the child and thus this name was chosen. The following respondent had a history with the name:

[C S242] ХАРЕСВАМ МНОГО ОТДАВНА ИМЕТО “АЛЕКСАНДЪР”. НА СЪПРУГА МИ СЪЩО МУ ХАРЕСА И ТАКА РЕШИХМЕ ДА СЕ СПРЕМ НА НЕГО. АКО ИМАМ МОМИЧЕ БИХ ГО КРЪСТИЛА “ЯНА”. I’ve liked the name ‘Aleksandār’ for ages. My husband also liked it and so we decided to stop there. If I have a girl I will call her Jana.

This is one of the versions of the naming story discussed in IV.6: one of the parents (or somebody else, but usually the parents) has a suggestion and the other one agrees. In the case of this *Aleksandār*’s prospective sister we are not told whether this name was also agreed upon, or if this is just a suggestion the respondent has.

The last answer probably landed in the wrong place on the questionnaire, because the respondent has chosen ‘yes, exactly’ from the preset answers and written thus:

[B3a S209] САШКО. ЗАШТОТО ЗВУЧИ КРАСИВО Saško. Because it sounds beautiful.

Question B3, though, is on *avoiding* nicknames and this answer sounds like somebody really liking a nickname, so this would be a logical answer to question B2. This, however, does not diminish the fact that *Saško*, obviously, is a beautiful nickname to this respondent.

Traditional, uncomplicated *Ana*

Ana is one of the most frequent names in Croatia; a list of the most frequent names in the 2001 census places *Ana* at number two, after *Marija*, with 96,166 name carriers (Statistika 2012, 12). In the Zagreb data, *Ana* occurs six times and it is chosen for a variety of reasons. Table V–5 gives the response frequencies for each of the questions about naming reasons.

As Table V–5 shows, *Ana* has been chosen for a variety of reasons. In the open answers, the easiness of *Ana* is emphasised several times.

[B4a Z240] ЈЕР ЈЕ ЛИЈЕПО I JEDNOSTAVNO Because it is beautiful and simple.

This respondent has answered ‘no, absolutely not’ on question B4 (which was about international names, at the bottom of page 1 on the questionnaire) and then apparently failed to find a better place on the questionnaire to say that they really wanted an uncomplicated name. Other respondents have also aimed for simplicity in the name and chosen *Ana*; a special case is made by a transcultural family where one of the parents is from Asia:

[B4a Z196] DA BI DJED I DR. RODACI U AZIJI LAKŠE PRIHVATILI I DA IM NE BI BIO TEŽAK IZGOVOR. ANA JE NAJPOZNATIJE ZAPAD. IME U AZIJI. So that the grandfather and other relatives in Asia²² could more easily accept [the name] and that pronunciation wouldn't be difficult for them. Ana is the most familiar Western name in Asia.

[C Z196] ŽELJELI SMO PRONAĆI IME KOJE ĆE BITI PRIHVATLJIVO ZA OBJE KULTURE (AZIJATSKU I HRVATSKU). PRELISTALI SMO KATOLIČKI KALENDAR: "ANA" JE ZA NAS BIO ZAVRŠEN IZBOR: KRATKO, JASNO, LAKO SE IZGOVARA, NAJPOZNATIJE STRANO IME U AZIJI, ČAK I IMA ZNAČENJE I NA [TOM] AZIJATSKOM JEZIKU, SLAŽE SE S PREZIMENOM, BILO JE PLANIRANO DA TO BUDE I KRŠTENOM IME JER JE SV. ANA VELIKI SVETAC KOJI SE SLAVI U STARIM PERKOVČIMA (RODNO SELO MOJE MAJKE GDJE SAM ODRASLA S DJEDOM I BAKOM). NO KASNIJE JE IPAK KRŠTENOM MARIJA KAO USPOMENA NA POKOJNU BAKU, ŠTO JE BILA VELIKA DJEDOVA ŽELJA. MALA SESTRA IZ SLIČNIH RAZLOGA DOBIVA IME LINDA: ZAP. IME, PRIHVATLJIVO ZA AZIJATE JER SLIČI NJIHOVOM IMENU "LIN". IME ANA IZABRALI SMO NAKON DOBIVENIH REZULTATA RANE AMNIOCETEZE (4. MJES. TRUDNOĆE) KAD SMO SIGURNO ZNALI DA ĆEMO DOBITI CURICU. IME JE ZA NAS IDEALNO I NE BI GA PROMIJENILI. We wanted to find a name that would be acceptable to both cultures (Asian²³ and Croatian). We leafed through the Catholic calendar: 'Ana' was a perfect choice for us: short, clear, easy to pronounce, the most well known foreign name in Asia. It even has a meaning in [this Asian language]. It goes well with the surname. It was planned that this name would also be her baptismal name because Saint Anna is a great saint who is celebrated in Stari Perkovči (the native village of my mother where I grew up with my grandfather and grandmother), but later she was christened Marija in memory of her deceased grandmother, which was a strong wish of the grandfather. For similar reasons the younger sister was named Linda: a Western name, acceptable for Asian because it is similar to their name 'Lin'. We chose the name Ana after the results of the early amniocentesis (fourth month of pregnancy) when we knew for sure we would have a little girl. We think the name is ideal and we wouldn't change it.

The respondent has answered in detail about the choice of name for both *Ana* and a younger sister; the difficulty of finding a name that combines two cultures from different parts of the world is obvious and they seemed to have found a perfect solution. *Ana* is a truly versatile name.

A baptismal name may be the same as the official name, but here the family has chosen to give another frequent Croatian name as a baptismal name; in the response above it is mentioned that this was the grandfather's

²² Changed from the name of the country to the name of its continent, twice in this answer and twice in its translation, because of respondent confidentiality.

²³ Changed from the name of the country to the name of its continent, four times in this answer and four times in its translation, because of respondent confidentiality.

	<i>yes, exactly</i>	<i>yes, more or less</i>	<i>something in between</i>	<i>no, not exactly</i>	<i>no, absolutely not</i>	<i>unclear or missing answer</i>
<i>Ana</i>						
<i>A1 unusual</i>	0	0	1	0	5	0
<i>A2 common</i>	3	1	1	1	0	0
<i>A3 modern</i>	2	1	1	0	2	0
<i>A4 hereditary</i>	4	0	1	0	1	0
<i>A5 traditional</i>	3	0	0	1	2	0
<i>A6 interethnic</i>	4	0	0	0	2	0
<i>A7 beautiful</i>	5	0	0	0	1	0
<i>A8 surname</i>	2	1	1	0	2	0
<i>A9 community</i>	0	0	1	0	5	0
<i>B1 meaning</i>	1	0	3	0	1	1
<i>B2 nickname</i>	0	0	0	0	5	1
<i>B3 avoid nickname</i>	2	0	0	0	3	1
<i>B4 international</i>	3	0	0	0	2	1
<i>B5 date</i>	0	1	0	0	4	1
<i>B6 similar</i>	3	1	1	0	0	1
<i>B7 relative</i>	4	0	0	0	1	1
<i>B8 friend</i>	0	0	0	0	5	1
<i>B9 famous person</i>	0	0	0	0	5	1
<i>B10 fictional person</i>	0	0	0	0	5	1

Table V–5. Numerical data for reasons to choose *Ana* in the Zagreb responses.

wish and in another answer from the same respondent below only the commemoration is mentioned:

[B6a Z196] KRŠTENI IME – MARIJA – PO BAKI Baptismal name – Marija – after grandmother.

[B7a Z196] VIDI 6 Look under 6 [refers to answer B6a Z196].

Returning to the simplicity of *Ana*, it is also easy to pronounce for toddlers, which is one of the reasons given in the following response:

[C Z232] JEDAN OD RAZLOGA DA SAM DALA IME ANA JE I TAJ DA JE MOJ STARIJI SIN OD SVIH IMENA KOJE JE IZGOVARAO SA 24 MJESECA, OD SVIH NAJBOLJE I NAJ[J]ASNIJE IZGOVORIO IME ANA. PA JE I TO U[T]JECALO DA SE ODLUČIMO ZA TO IME. One of the reasons that I gave the name Ana was also that my older son, of all the names he could pronounce by 24 months, of all those he pronounced best and clearest the name Ana. So also that influenced us to choose that name.

It is also trouble-free abroad, a respondent claims, with personal experience of foreign countries:

[B4a Z199] MAJKA IMA VEZE SA STRANIM ZEMLJAMA U SLUČAJU PRESELJENJA PA SE DIJETE BOLJE SNALAZI! The mother has ties to foreign countries and in the event of a move, the child would get on better!

Yet another respondent aimed for a simple name:

[C Z108] POŠTO SMO IME BIRALI ZAJEDNO (OBA RODITELJA) DOGOVORILI SMO DA TO BUDE JEDNOSTAVNO, ZVUČNO IME I IZBOR JE PAO UPRAVO NA OVO IME, A SLUČAJNOST JE DA U NAŠOJ OBITELJI POSTOJI TO IME (BAKA, PRATETA) Because we chose together (both parents) we agreed that the name would be simple, resonant and the choice fell on exactly this name and by chance the same name exists in our family (grandmother, great aunt).

As *Ana* is a frequent name, family connections are sometimes acquired by chance, as in the previous example and below:

[B6a Z199] MOJA SESTRA SE ISTO ZOVE, ALI PRIORITET JE IMALA MAJKA OD OCA, (TAKOĐER ANA) My sister is called the same, but the priority was the mother of the father (also Ana).

[B7a Z199] -SESTRA OD MAJKE -MAJKA OD OCA Mother's sister – father's mother.

These two answers are from the same questionnaire, where two relatives are called *Ana* and one is intentionally commemorated (the grandmother) and the other is commemorated by chance. One other *Ana* has also inherited her name:

[B6a Z123] NASLIJEĐENO OD BAKE Inherited from grandmother.

Sometimes a response remains unclear, although the intention is the opposite. The following answer was given to a question on why a relative was commemorated:

[B7a Z123] NIŠTA POSEBNO Nothing special.

As the answer to the previous question is that the name is inherited from the grandmother, this response seems to say that no specific reason for commemorating that grandmother exists. Maybe this respondent thought that commemorating – or inheriting names from grandparents – is a rule and there need not be any specific reasons for choosing to commemorate them? In the Zagreb data overall, commemorating grandparents does not show as a rule; it is actually more exceptional than in the Sofia data.

Another *Ana* was given her name to become good like her grandmother:

[B7a Z232] MOJE DIJETE IMA BAKU KOJA NOSI IME ANA, A IME PO BAKI JE DOBILA I ZBOG TOGA DA U ŽIVOTU BUDE DOBRA KAO BAKA, STRPLJIVA, VRIJEDNA I ODANA

Z108	hereditary in our family (A4), traditional for our people (A5), common also outside our ethnic group (A6), beautiful (A7), sounds good and goes with the surname (A8)
Z123	common (A2), hereditary in our family (A4), traditional for our people (A5), common also outside our ethnic group (A6), beautiful (A7), meaning (B1), avoiding a nickname (B3), international name (B4), similar name in family (B6), commemorating a relative (B7)
Z196	modern (A3), traditional for our people (A5), common also outside our ethnic group (A6), beautiful (A7), sounds good and goes with the surname (A8), international name (B4), similar name in family (B6), commemorating a relative (B7)
Z199	common (A2), modern (A3), hereditary in our family (A4), beautiful (A7), sounds good and goes with the surname (A8), international name (B4), similar name in family (B6), commemorating a relative (B7)
Z232	common (A2), modern (A3), hereditary in family (A4), common also outside our ethnic community (A6), beautiful (A7), avoiding a nickname (B3), date (B5), similar name in family (B6), commemorating a relative (B7)
Z240	common (A2)

Table V–6. Reasons given for choosing the name *Ana*, by questionnaire. The number on the left is the questionnaire number.

OBITELJI. My child has a grandmother with the name *Ana* and she was named after her grandmother so that she'd be good like her grandmother: patient, diligent and devoted to her family.

This same *Ana* has a name similar to family as the following response shows. I presume that the respondent here has thought about her older brother and their grandparents (not only grandmother *Ana*) since all of them have Catholic names, but this is not explicitly said. The parents' names are not Catholic.

[B6a Z232] IMENA SU SLIČNA PO TOME ŠTO IH NOSE I SVECI PO NAŠEM VJEROVANJU U KATOLIČKOJ VJERI. The names are alike in that they are names of saints in our religion, in the Catholic faith.

In addition to being similar to other names in the family, this *Ana* is also born close to Saint Anne's day:

[B5a Z232] IME JE POVEZANO S BLIZINOM DANA I MJESECA KAD SE SLAVI BLAGDAN SV. ANE The name is connected with the nearby day and month when the saint's day of Saint Anne is celebrated.

Ana is chosen despite the fact some – to the respondent – negative nicknames can be attached to it:

[B3a Z232] ANKA, ANČI JER ME PODSJEĆAJU NA NEKE OSOBE KOJE MI NISU OSTALE U LIJEPOM SJEĆANJU Anka, Anči because they remind me of some people whom I don't remember with fondness.

The nicknames for *Ana* are many; *Anka* and *Anči* are but two of the more frequent versions used.

The meaning of *Ana* is commented upon in three responses, none of which use the Hebrew meaning through *Hannah* and *John*.

[B1a Z196] JER NA KINESKOM IMA ZNAČENJE: – MIRNA LJEPOTICA – Because in Chinese it means 'calm beauty'.

[B1a Z199] NIŠTA POSEBNO! Nothing special!

[B1a Z232] NA ŽALOST NISAM UPUĆENA ŠTO ZNAČI IME ANA. Unfortunately I don't know what the name Ana means.

As these answers have shown, the reasons for choosing *Ana* are fairly different and diverse. The complete range of answers for choosing *Ana* are given in Table V–6.

Two more open answers remain. The first is a comment on the questionnaire and the people who give names after friends, which this respondent would not do:

[B8a Z232] PRIJATELJI SU IPAK SAMO PRIJATELJI I TO DOBRI LJUDI ALI NI JEDNO OD NJIHOVIH IMENA NE BIH DALA SVOM DJETETU. Friends are nevertheless only friends and good people as such but I would not give my child any of their names.

The last answer here is about *Ana* and how it goes with a 'hard' surname; the surname in question (not included here, for respondent anonymity) does not strike me as especially 'hard', containing both *ž* and *l*, but of course this is a matter of subjective opinion.

[C Z199] IME JE IZABRANO DA SE SLAŽE SA PREZIMENOM A DA BUDE KRATKO I MEKO U ODNOSU NA DOSTA "TVRDO" PREZIME! The name was chosen because it goes well with the surname and is short and soft in relation to the rather 'hard' surname!

Beautiful *Bruno*

Bruno is not amongst the most frequent names in Croatia, but it is not infrequent either; although it is not amongst the top ten in popularity, it does occur in name dictionaries and lists of Croatian names. In the Zagreb data, *Bruno* appears 5 times and mostly, as Table V–7 shows, it is chosen

because it is beautiful. *Bruno* also stands out as being chosen more than once (well, twice) after a famous person.

The two famous persons that have inspired the choice of *Bruno* are both Croatian.

[B9a Z51] (SPORTSKI KOMENTATOR) BRUNO KOVAČEVIĆ/SIMPATIČAN, INTELIGENTAN I OSTALE DOBRE OSOBINE.) Sports commentator Bruno Kovačević, sympathetic, intelligent and other good qualities.

[B9a Z201] BRUNO BUŠIĆ. STARIJI BRAT JE ODABRAO IME Bruno Bušić. The elder brother chose the name.

One other *Bruno* was named similarly to his cousin *Bruna*:

[B6a Z32] SESTRICNA BRUNA Cousin Bruna.

Yet another was supposed to be named *Luka*, but then a friend of the parents named her child *Luka*.

	yes, exactly	yes, more or less	something in between	no, not exactly	no, absolutely not	unclear or missing answer
Bruno						
A1 unusual	0	0	0	0	4	1
A2 common	0	2	1	1	0	1
A3 modern	0	2	0	1	1	1
A4 hereditary	0	0	0	0	4	1
A5 traditional	0	1	0	2	1	1
A6 interethnic	0	1	1	1	1	1
A7 beautiful	3	1	0	0	1	0
A8 surname	2	0	0	1	1	1
A9 community	0	1	0	0	3	1
B1 meaning	0	1	0	2	2	0
B2 nickname	0	0	0	1	4	0
B3 avoid nickname	1	1	0	1	2	0
B4 international	1	1	0	1	1	1
B5 date	0	0	0	2	3	0
B6 similar	0	1	0	1	3	0
B7 relative	0	1	0	0	4	0
B8 friend	0	0	0	0	5	0
B9 famous person	2	0	0	0	3	0
B10 fictional person	0	0	0	0	5	0

Table V–7. Numerical data for reasons to choose *Bruno* in the Zagreb responses.

[C Z127] IME SMO ODABRALI PO KATOLIČKOM KALENDARU. NAKON ROĐENJA SMO IZABRALI IME, IAKO JE DIJETE TREBALO IMATI IME LUKA TO SMO PROMJENILI ZBOG PRIJATELJIČINOG DJETETA KOJE JE ROĐENO DVA MJESECA PRIJE BRUNE I DOBIO JE IME LUKA. We chose the name from the Catholic calendar. After the birth we chose the name; although the child was supposed to be called Luka we changed that because of a friend's child who was born two months before Bruno and was called Luka.

This *Bruno* later had a younger brother – *Luka*. Apparently the parents thought at the time *Bruno* was born that it would be complicated to have two children named *Luka* in the group and later changed their minds. Perhaps an age difference makes distinguishing between two children with the same name less difficult.

The meaning of *Bruno* was not important for these respondents; only one respondent reported liking the meaning, but did not comment upon it and two responses on the meaning are more philosophical:

[B1a Z51] “SVE ILI NIŠTA”, ODNOSNO OVISI O TOME KAKO GLEDATI NA POJAM IME. ‘All or nothing’, in other words it depends on how we see name as a concept.

[B1a Z127] NIJE BITNO It is not important.

Table V–7 shows that *Bruno* is chosen because respondents perceive it as modern and beautiful. One respondent cited its international character; it is easy to pronounce and will ease communication abroad:

[B4a Z127] ZBOG LAKŠEG IZGOVORA I KOMUNIKACIJE IZVAN NAŠE ZEMLJE Because it is easier to pronounce and communicate outside our country.

Questionnaire 127 was filled in very diligently; in addition to the answers above, there were several open answers which clarified the numerical answers when they were from the negative preset answers. That is, the respondent has answered with numbers that no, a specific nickname was not desired – and in words explained why:

[B2a Z127] NE VOLIMO NADIMKE We do not like nicknames.

When asked if the name was chosen to be similar to other names in the family (B6) the respondent answered ‘no’ and then emphasised this in words:

[B6a Z127] NISU SLIČNA They are not alike.

Z32	modern (A3), sounds good and goes with the surname (A8), meaning (B1), similar name in the family (B6), commemorating a relative (B7)
Z51	beautiful (A7), commemorating a famous person (B9)
Z112	common (A2), modern (A3), beautiful (A7), sign that we belong to a certain community (A9), we wanted to avoid a nickname (B3), we wanted an international name (B4)
Z127	common also outside our ethnic community (A6), beautiful (A7), sounds good and goes with the surname (A8), avoiding a nickname (B3), international name (B4)
Z201	common (A2), traditional for our people (A5), beautiful (A7), commemorating a famous person (B9)

Table V–8. Reasons given for choosing the name *Bruno*, by questionnaire. The number on the left is the questionnaire number.

On the same questionnaire *Bruno* is not chosen because of its date, but *Bruno*’s baptismal name – *Alojsije* – is:

[B5a Z127] NIKAKO, ALI KRŠTENI IME VEZANO ZA DATUM ROĐENJA In no way, but the baptismal name is connected to the day of birth.

The remaining *Bruno* open answer is to the open question C (Other reasons) and here the comment is probably to the subquestion of changing the name (this is discussed more in section VI.2).

[C Z112] NEBI Wouldn’t.

Sunday child: *Dominik*

Dominik is a Sunday child: out of the five boys called *Dominik* in the Zagreb data, two were really born on a Sunday and one’s name is considered similar to that of the grandfather *Nedjeljko* (nedjelja – Sunday). Two children named *Dominik* were born on Tuesdays, so all *Dominik* are not connected to Sundays.

Dominik is chosen because it is beautiful. All the respondents agreed on this and as Table V–9 shows, this is the only naming reason on which all of the respondents who named their child *Dominik* agree.

For one of the respondents the birth of *Dominik* on a Sunday has many meanings: the Italian *domenica*, the seven letters of the name and Sunday as the seventh day in the week are all mentioned in the answer about the connections between the day of birth and the name (response to question B5a):

[B5a Z114] DOMINIK JE ROĐEN U NEDJELJU; NA TAL. DOMENIKA JE NEDJELJA UJEDNO SASTOJI SE OD 7 SLOVA, A NEDJELJA JE UPRAVO 7. (SEDMI) DAN U TJEDNU

	<i>yes, exactly</i>	<i>yes, more or less</i>	<i>something in between</i>	<i>no, not exactly</i>	<i>no, unclear or absolutely not</i>	<i>missing answer</i>
Dominik						
A1 unusual	1	1	0	2	1	0
A2 common	0	0	0	3	2	0
A3 modern	0	2	0	2	1	0
A4 hereditary	0	0	0	0	5	0
A5 traditional	1	0	0	1	2	1
A6 interethnic	0	1	2	2	0	0
A7 beautiful	5	0	0	0	0	0
A8 surname	2	1	0	1	1	0
A9 community	0	0	2	1	2	0
B1 meaning	2	0	0	1	2	0
B2 nickname	0	0	0	1	4	0
B3 avoid nickname	0	0	0	1	4	0
B4 international	0	0	1	1	3	0
B5 date	1	0	1	0	3	0
B6 similar	0	0	0	0	5	0
B7 relative	0	0	0	0	5	0
B8 friend	0	0	0	0	5	0
B9 famous person	0	0	0	0	5	0
B10 fictional person	1	0	0	0	4	0

Table V–9. Numerical data for reasons to choose *Dominik* in the Zagreb responses.

Dominik was born on a Sunday; in Italian ‘domenika’ is Sunday. Also it consists of seven letters and Sunday is the seventh day of the week.

This respondent’s answer on the meaning of the name (B1a) is, however, not connected to Sundays, but to appellatives similar to the name.

[B1a Z114] DOMINUS = GOSPODIN, DOMINACIJA = GOSPODARENJE, PREVLAST, DOMINIJ = POSJED, IMANJE, DOMINANTAN = ISTAKNUT, KOJI PREVLADAVA Dominus = the Lord. Dominacija = ruling, control, Dominiij = property, estate, Dominantan = outstanding, which prevails.

Other respondents have given similar meanings to *Dominik*, connecting it to the Lord.

[B1a Z115] “GOSPODNJI” – DAR GOSPODINA, BOGA ‘The Lord’s’ – Gift from the Lord, God.

Sunday is also mentioned in one answer – although that *Dominik* was born on a Tuesday.

[B1a Z163] NEDJELJKO, DAN BOŽJI – NEDJELJA Sunday child, God’s day – Sunday.

It appears that yet another *Dominik* was named after his grandfather Nedjeljko – note that this is not the same questionnaire as that above which mentions Nedjeljko as the meaning of the name. As the parents did not intend to name their child after the grandfather, but discovered the connection later, this is not a case of commemoration of a relative.

[C Z66] IME SMO IZABRALI KADA SMO SAZNALI SPOL DJETETA. NAKON VIŠETJEDNOG PREMIŠLJANJA SJETILA SAM SE IMENA IZ LJUBAVNOG ROMANA KOJEG SAM ČITALA S 12-AK GODINA. LIK IZ ROMANA BIO JE VRLO SNAŽAN I UPEČATLJIV (KAO I SVI LIKOVI – MUŠKI – U ROMANIMA TOGA TIP) I ZBOG RAZLOGA ŠTO JE TO BIO PRVI LJUBIĆ KOJEG SAM PROČITALA IME DOMINIK OSTAVILO JE JAK DOJAM NA MENE I OD TADA MI SE TO IME USJEKLO U PAMĆENJE KAO SINONIM ZA SNAŽNOG I PRIVLAČNOG MUŠKARCA. IME SE VIDJELO I OCU – SUPRUGU I TAKO JE OSTALO. IAKO TADA NISAM ZNALA PORIJEKLO IMENA (NEDJELJA – DOMENICA) ISPALO JA KAO DA JE IME DOBIO PO DJEDU S OČEVE STRANE. We chose the name when we found out the sex of the child. After several weeks of pondering I remembered a name from a romance novel I read when I was about 12. The character in this novel was very strong and impressive (as are all male characters in novels of this type) and because it was the first romance I read, the name Dominik left a strong impact on me and that's how the name was fixed in my mind as a synonym for a strong and attractive man. The father – my husband – also liked the name and thus it stayed. Although I didn't know the origin of the name at the time (Nedjelja [Sunday] – Domenica) it turned out like he was named after the grandfather on the father's side.

So rather than intentionally commemorating a relative, the mother of the child had a character in a novel in mind when choosing the name, as her other response below says.

[B10a Z66] LIK IZ ROMANA Character in a novel.

Comparing the two answers above (C Z66 and B10a Z66), it seems to be less the particular character in the novel – as she analyses the impact of the first romance novel she read and remarks on 'all male characters in novels of this type' – and more the name itself that appealed to her. Her perception of the name and the connotations that it had for her of 'a strong and attractive man' were apparently not counteracted by other persons called *Dominik* that she may have encountered in the years since reading her first romance novel.

Chance is often part of namegiving. Above, one *Dominik* born on a Sunday was mentioned; in the following answer, parents have been rather systematic about their name choice – using a name book, compiling a list of

names, checking their meanings and then choosing the name *Dominik* – and then the child is born on a Sunday.

[C Z57] KORISTILI SMO KNJIGU SA IMENIMA. SASTAVILI SMO POPIS IMENA KOJA NAM SE NAJVIŠE SVIĐAJU, POGLEDALI ZNAČENJE SVAKOGA OD NJIH (KAKO BISMO PROVJERILI DA ZNAČENJE NE SADRŽI NEŠTO NEGATIVNO) I ODABRALI. NAŠI RODITELJI NISU BILI ODUŠEVljenI IZBOROM, ALI NAM SE IME I DANAS SVIĐA I NE BI GA PROMIJENILI. OSIM TOGA, IME DOMINIK, KOJE U SEBI SADRŽI RIJEČ NEDJELJA (DOMENICA, DOMINGO) ODABRALI SMO PRIJE NEGO SE DIJETE RODILO, A RODIO SE U – NEDJELJU, ŠTO JE ZANIMLJIVA SLUČAJNOST. We used a name book. We compiled a list of names which we liked the most, looked up the meaning of all of them (to check that the meaning didn’t contain anything negative) and chose. Our parents were not enthusiastic about our choice, but we still like the name today and wouldn’t change it. Furthermore, the name Dominik, which contains the word Sunday (Domenica, Domingo) we chose before the birth of the child and he was born on a Sunday, which is an interesting coincidence.

A nickname for one of the boys called *Dominik* is used because of its shortness – and when the parents want to talk sweetly with him.

[B2a Z114] DOMI; SKRAĆENO OD DOMINIK (TAKO GA ZOVEMO PONEKAD – JER JE KRAĆE, KAD MU “TEPAMO”) Domi; short for Dominik (we call him that sometimes – because it is shorter, when we ‘baby talk’ him).

The easiness of *Dominik* is mentioned in one answer (B4a) as a reason to choose it.

[B4a Z114] LAKO GA JE IZGOVORITI, ZAPAMTITI, JEDNOSTAVNO “UPOTREBLJAVATI” GA. IME U SEBI NEMA SLOVA KOJE SE TEŠKO IZGOVARAJU KAO Č, Ž, Š, Ž [SIC] ... It’s easy to pronounce, remember, simply ‘use’ it. The name does not include any letters that are difficult to pronounce such as č, ž, š, ž ...

This same *Dominik* was born on a Sunday and thus it makes sense when the respondent says the choice became obvious when the family came home.

[C Z114] ZA IME DOMINIK ODLUČILI SMO SE TEK KADA JE DIJETE DOŠLO KUĆI, JER

Z57	beautiful (A7)
Z66	uncommon (A1), modern (A3), beautiful (A7), sounds good and goes with the child’s surname (A8), commemorating a fictional person (B10)
Z114	beautiful (A7), sounds good and goes with the child’s surname (A8), meaning (B1), date (B5)
Z115	modern (A3), common also outside our ethnic community (A6), beautiful (A7), sounds good and goes with the surname (A8), meaning (B1)
Z163	unusual (A1), beautiful (A7)

Table V–10. Reasons given for choosing the name *Dominik*, by questionnaire. The number on the left is the questionnaire number.

SVE DRUGE IDEJE PRIJE ROĐENJA ODJEDNOM SU POSTALE NEINTERESANTNE. DRUGA IMENA KOJA BI MOŽDA I DOŠLA U OBZIR JEDNOSTAVNO SU VEĆ BILA “UPOTREBLJENA” U OBITELJI I TIME NAMA ISTO NEINTERESANTNA. IME NAŠEG DJETETA VOLIMO JER GA VEŽEMO UZ NJEGA, NIKAD NE ŽALIMO ŠTO UPRAVO TO IME IMA, NE BI GA PROMIJENILI, PAŠE NA NEKI NAČIN I UZ PREZIME, A ISPALO JE DA SU MU INICIJALI D.D. NADAMO SE, KAD ODRASTE DA ĆE I NJEMU SAMOM BITI DRAGO NJEGOVO IME. We didn’t decide on the name Dominik before the child came home, because all of our ideas from before the birth all of a sudden became uninteresting. Other names that might have been considered were simply already ‘used’ in the family and thus for us also uninteresting. We love the name of our child because we connect it with him. We are never sorry he has that exact name, it somehow suits the surname, too and it turned out his initials are D.D. We hope that he’ll like his name himself when he grows up.

In one family they had agreed that the father chooses the name for a boy and the mother for a girl. Here what is unusual is that the father completed the questionnaire and writes that the mother would like to change the name.

[C Z115] OTAC JE BIRAO IME “DJEČAKU” (DOMINIK), MAJKA “DJEVOJČICI”. KNJIGA “RJEČNIK STRANIH RIJEČI”. PRIJE ROĐENJA. MAJKA SE ODLUČILA ZA IME “LEO” I ŽELJELA BI PROMIJENITI IME! The father chose the name for a boy (Dominik), the mother for a girl. The book *Rječnik stranih riječi* [Dictionary of foreign words]. Before the birth. The mother decided on the name ‘Leo’ and would like to change the name!

Very few respondents want to change the name they have chosen (more about this in section VI.2). In one family they thought that *Dominik* was an uncommon name and that was a factor in choosing it:

[C Z163] IME NAM JE LIJEPO ZVUČALO, A MISLILI SMO DA NIJE ČESTO. SUPRUG JE PREDLOŽIO IME DOMINIK, A JA SAM SE SLOŽILA. IME SMO IZABRALI JOŠ U TRUDNOĆI. We like the way the name sounds and we thought it wasn’t common. My husband suggested the name Dominik and I agreed. We chose the name during pregnancy.

Table V–10 summarises the reasons given for choosing *Dominik* in the Zagreb data.

Beautiful Kristijan

If *Bruno* in the Zagreb data above was chosen because the name is beautiful, so is *Kristijan* in the Sofia data; of the eight children named *Kristijan* in the data set, five were so named because the name is beautiful (A7). Other reasons cited for choosing *Kristijan* are that it is hereditary in the family (A4) and similar to other names in the family (B6). Some families have wanted to commemorate a relative (B7), show their community (A9) and

	<i>yes, exactly</i>	<i>yes, more or less</i>	<i>something in between</i>	<i>no, not exactly</i>	<i>no, absolutely not</i>	<i>unclear or missing answer</i>
Kristijan						
A1 unusual	0	0	0	0	4	4
A2 common	0	2	1	0	1	4
A3 modern	0	0	0	1	3	4
A4 hereditary	1	2	0	1	2	2
A5 traditional	0	0	1	1	2	4
A6 interethnic	1	1	0	0	2	4
A7 beautiful	5	0	0	0	0	3
A8 surname	0	0	0	0	4	4
A9 community	1	1	1	1	3	1
B1 meaning	0	2	1	1	2	2
B2 nickname	0	0	1	1	4	2
B3 avoid nickname	0	1	0	1	4	2
B4 international	0	0	0	0	6	2
B5 date	0	0	0	0	6	2
B6 similar	1	2	1	0	3	1
B7 relative	1	1	1	0	4	1
B8 friend	0	0	0	0	6	2
B9 famous person	0	0	0	0	6	2
B10 fictional person	0	0	0	0	6	2

Table V–11. Numerical data for reasons to choose *Kristijan* in the Sofia responses.

give a common name (A2). Table V–11 shows all the reasons given for choosing the name *Kristijan* in the Sofia data.

Within the data, one *Kristijan* was named after his grandfather *Konstantin*:

[B6a S48] ДЯДО КОНСТАНТИН Grandfather Konstantin.

One grandfather was commemorated through letter-naming, as the whole name was not chosen, but the first letter. The choice was not difficult:

[C S48] ИЗБРАХМЕ ИМЕТО НА ДЕТЕТО НИ БЕЗ ДЪЛГО ОБМИСЛЯНЕ, МАЛКО СЛЕД КАТО СЕ РОДИ. We chose the name of the child without much consideration, a little after the birth.

Another respondent answers that he simply likes the name and would not change it.

S47	common (A2), beautiful (A7), similar names in family (B6)
S48	common (A2), hereditary in family (A4), common also outside our ethnic group (A6), beautiful (A7), sounds good and goes with the surname (A8), similar name in family (B6), commemorating a relative (B7)
S153	sounds good and goes with the surname (A8), meaning (B1), nickname (B2)
S248	common also outside our ethnic group (A6), beautiful (A7), sounds good and goes with the surname (A8), international name (B4)
S269	beautiful (A7)
S270	beautiful (A7), nickname (B2)
S290	hereditary in family (A4), meaning (B1), commemorating a relative (B7)
S292	hereditary in family (A4), similar name in family (B6)

Table V–12. Reasons given for choosing the name *Kristijan*, by questionnaire. The number on the left is the questionnaire number.

[C S270] ПРОСТО ИМЕТО МИ ХАРЕСА И НЕ БИХ ГО ПРОМЕНИЛ. I simply liked the name and wouldn't change it.

Yet another respondent would not change the name either and the choice was personal.

[C S269] ИМЕТО Е НАШ ЛИЧЕН ИЗБОР И ГО ИЗБРАХМЕ В КРАЯ НА МОЯТА БРЕМЕННОСТ. НЕ БИХ ГО ПРОМЕНИЛА, НИТО СЕГА, НИТО ЗАБЪДЕЩЕ ИМЕТО, ДОРИ И ДА МОЖЕХ. The name is our personal choice and we chose it at the end of my pregnancy. I wouldn't change it, not now and not in the future, even if I could.

The following *Kristijan* was named spontaneously, with the help of a telephone directory.

[C S248] ИЗБРАХ ГО СПОНТАННО. ЗА ДА СЕ ПОДСЕТА ЗА ПОВЕЧЕ ИМЕНА И ДА СИ ИЗБЕРА НАЙ-ХУБАВОТО, ИЗПОЛЗВАХ ТЕЛЕФОНЕН УКАЗАТЕЛ. ИЗБРАХ ГО ПО ВРЕМЕ НА БРЕМЕННОСТА. НЕ БИХ ПРОМЕНИЛА ИМЕТО, ЗАЩОТО ВСИЧКИ ГО ХАРЕСВАМЕ И НАЙ-ВЕЧЕ САМИЯ КРИСТИЯН. I chose it spontaneously. In order to think of more names and choose the most beautiful one, I used the telephone directory. I chose the name during pregnancy. I wouldn't change the name, because we all like it and most of all Kristijan himself.

A summary of the reasons given to choose the name *Kristijan* is in Table V–12.

Luminous *Lucija*

The meaning of *Lucija* is well known to the parents of children with that name in the Zagreb data:

[B1a Z46] LUX (SVJETLOST) Lux (light).

[B1a Z224] SVJETLOST Light.

[B1a Z234] SVJETLOST Light.

	yes, exactly	yes, more or less	something in between	no, not exactly	no, unclear or absolutely not	missing answer
Lucija						
A1 unusual	0	0	0	0	3	2
A2 common	0	2	0	0	2	1
A3 modern	0	0	1	0	2	2
A4 hereditary	1	0	0	0	2	2
A5 traditional	2	1	1	0	0	1
A6 interethnic	1	0	2	0	1	1
A7 beautiful	3	1	0	0	0	1
A8 surname	2	0	0	0	1	2
A9 community	1	1	0	0	1	2
B1 meaning	2	0	1	0	0	2
B2 nickname	0	0	0	0	3	2
B3 avoid nickname	0	0	0	0	3	2
B4 international	1	0	1	0	1	2
B5 date	0	0	0	0	3	2
B6 similar	0	0	0	0	3	2
B7 relative	0	0	0	0	3	2
B8 friend	0	0	0	0	3	2
B9 famous person	0	0	0	0	3	2
B10 fictional person	0	1	0	0	2	2

Table V–13. Numerical data for reasons to choose *Lucija* in the Zagreb responses.

[B1a Z255] SVJETLOST Light.

As with other names, simply liking the name was a factor for *Lucija*:

[C Z255] SVIDJELO NAM SE. We liked it.

Some parents in the Zagreb data chose the name *Lucija* because they wanted their child to have a name day; it was not that these children were born on Saint Lucia's day, the parents just wanted a name day:

[C Z46] -ČITALI SMO KNJIGE S IMENIMA, -IME SMO IZABRALI PRIJE ROĐENJA, ČIM SMO DOZNALI SPOL DJETETA -HTJELI SMO DA IMA IMENDAN -IME NE BISMO PROMIJENILI We read books with names. We chose the name before the birth, when we got to know the sex of the child. We wanted the child to have a name day. We wouldn't change the name.

[C Z224] IME SMO IZABRALI KADA SMO SAZNALI ZA SPOL DJETETA. TO JE BIO PRVI IZBOR IMENA I ODMAH SMO SE ODLUČILI ZA NJEGA. IME SMO IZABRALI JER NAM JE LIJEPO, IMA ZNAČENJE (SVJETLOST) I SVOJU SVETICU ZAŠTITNICU SV. LUCIJU (13.12). IME NE BISMO MJENJALI I ZADOVOLJNI SMO NJIME. We chose the name when we found out the sex of the child. That was the first choice of name and we

Z46	traditional for our people (A5), common also outside our ethnic group (A6), meaning (B1), international name (B4)
Z120	common (A2), beautiful (A7)
Z224	traditional for our people (A4), beautiful (A7), sign that we belong to a certain ethnic/religious community (A9), meaning (B1), commemorating a fictional person (B10)
Z234	common (A2), hereditary in our family (A4), traditional for our people (A5), beautiful (A7), sounds good and goes with the surname (A8), (B1 meaning and B7 commemorating a relative are marked and have answers with words; probably here the respondent had a positive stance, but failed to mark the number answers on the right)
Z255	beautiful (A7), sounds good and goes with the surname (A8), sign that we belong to a certain ethnic/religious community (A9)

Table V–14. Reasons given for choosing the name *Lucija*, by questionnaire. The number on the left is the questionnaire number.

decided for it instantly. We chose the name because it is beautiful, it has a meaning (light) and a saint protector Saint Lucia (December 13th). We wouldn't change the name and we're satisfied with it.

One *Lucija* was given this name after her greatgrandmother:

[B7a Z234] dijete se zove po svojoj prabaki. The child is called after her great-grandmother.

Another *Lucija* was named after a grandmother – the fourth child after three brothers, which makes the *always* in the beginning of the answer meaningful.

[C Z120] ODUVIJEK SAM HTJELA ŽENSKOM DJETETU DATI TO IME. IME MI SE SVIĐA, LIJEPO JE I MOJA BAKA KOJU NIKAD NISAM UPOZNALA IMALA JE TO IME. JA OSOBNO NIKAD NE BIH MIJENJALA TO IME, AKO DIJETE ŽELI NEKA GA PROMIJENI KAD BUDE PUNOLJETNO, NEMAM NIŠTA PROTIV. I've always wanted to give this name to a female child. I like the name, it is beautiful and my grandmother whom I never met had that name. I would personally never change the name. If the child wants to change it when she's of age, I'm not against it.

One family wanted to commemorate Saint Lucia.

[B10a Z224] SV. LUCIJA – BIBLIJA Saint Lucia – Bible.

And the fact that *Lucija* is now rather common is displeasing for another family.

[C Z234] IME NE BI MIJENJALI, SAMO NAS MALO SMETA ŠTO SE SADA TO IME DOSTA ČESTO KORISTI. We wouldn't change the name. It only disturbs us a little bit that this name is now rather common.

Table V–14 summarises the reasons given for choosing *Lucija* in the Zagreb data.

International, Catholic *Marko*

In the Zagreb data *Marko* is given because it is international, because of family reasons and because of Saint Mark and being Catholic. Table V–15 gives the numerical data for *Marko*.

Marko born on September 6th was given his name because of the proximity of the feast of Saint Mark on the following day.

[B5a Z94] 7.9. SVETI MARKO September 7 Saint Mark.

Another respondent writes that the meaning of the name is Saint Mark.

[B1a Z142] SVETI MARKO Saint Mark.

In a third family *Marko* is chosen because the parents liked it as it sounds good and is positive and is frequent among Catholics:

[C Z249] IME SMO ZAJEDNIČKI IZABRALI SUPRUG I JA, JOŠ PRIJE ZAČEĆA DJETETA, JAKO NAM SE SVIĐA I NE BISMO GA NIKAD MIJENJALI – ZVUČNO JE I POZITIVNO, ČESTO U KATOLIKA. My husband and I had already chosen the name before the conception of the child. We like the name very much and wouldn't ever change it – it sounds good and is positive, frequent amongst Catholics.

One of the respondents with a son named *Marko* responded on remarkably many of the open questions on the questionnaire. Answering thus is not unique to this respondent, but these responses are also interesting because they are discussing what social intuition is.

On the meaning of the name, one respondent writes that while she does not know the meaning of *Marko*, the name is chosen because of a certain history it has; the connotative meaning of a names includes people the parents know who have that name.

[B1a Z181] NE ZNAM DA LI IME MARKO IMA NEKO ODREĐENO ZNAČENJE. IZBOR IMENA BIO JE VIŠE ZBOG TOGA ŠTO OVO IME IMA NEKU POV[I]JEST. SVI ZNAMO DA JE U POVJESTI BILO POZNATIH LIČNOSTI KOJE SU NOSILE OVO IME, BILO KOD NAS ILI U INOZEMSTVU. I don't know if the name Marko has any specific meaning. The name was chosen more because it has a history. We all know well-known historical figures who have had this name, both here and abroad.

The Croatian aversion towards nicknames is clear in this respondent's answers; the respondent answers with a proverb on how people should be called by their names.

	yes, exactly	yes, more or less	something in between	no, not exactly	no, absolutely not	unclear or missing answer
Marko						
A1 unusual	0	0	0	2	2	2
A2 common	0	2	0	2	1	1
A3 modern	0	0	2	1	1	2
A4 hereditary	1	0	0	1	2	2
A5 traditional	0	1	1	0	2	2
A6 interethnic	0	3	0	0	1	2
A7 beautiful	4	0	0	0	0	2
A8 surname	2	0	1	0	1	2
A9 community	1	0	0	0	3	2
B1 meaning	0	1	0	1	1	3
B2 nickname	0	0	0	0	3	3
B3 avoid nickname	0	0	1	0	2	3
B4 international	1	1	0	0	1	3
B5 date	0	0	0	1	3	2
B6 similar	0	0	0	0	3	3
B7 relative	1	0	0	1	1	3
B8 friend	1	0	0	0	3	2
B9 famous person	0	0	0	0	3	3
B10 fictional person	0	0	0	0	3	3

Table V–15. Numerical data for reasons to choose *Marko* in the Zagreb responses.

[B2a Z181] NAŠE DIJETE NEMA NADIMAK. NISAM PRISTALICA DAVANJA NADIMAKA NEKIM LJUDIMA. ZAŠTO DA NE ZOVEMO NEKOG PO NJEGOVOM IMENU. “IME NIJE NIKOG NARUŽILO.” Our child has no nickname. I am not a supporter of giving nicknames to people. Why not call people by their names. ‘The name has not made anyone ugly’.

The proverb corresponds to Shakespeare’s line in the play *Romeo and Juliet*: ‘A rose by any other name would smell as sweet’.

The same respondent emphasises the fact that people should be called by their names in the following response as well and underlines this by writing about her husband who dislikes having his name shortened.

[B3a Z181] NIKAKO NE ŽELIM DA MOJE DIJETE NOSI NEKAKAV NADIMAK. ONO IMA SVOJE IME I TAKO GA TREBAMO ZVATI. P.S. MOJ SUPRUG SE VEOMA SRDI KADA MU NEKO IME SKRATI U “PERO”! By no means do I want my child to have any kind of nickname. He has his name and that’s what we must call him. PS My husband gets very angry when somebody shortens his name to ‘Pero’!

This family also lived abroad for a period and thus has experience of how well *Marko* works abroad: The respondent did not have to explain and translate the name.

[B4a Z181] JEDAN PERIOD (6 GODINA) SUPRUG I JA SMO ŽIVJELI U INOZEMSTVU. TIM STRANIM LJUDIMA NIJE NIMALO BILO STRANO IME MOGA SINA ŠTO JE MENI BILO DRAGO JER SAM TAKO IZBJEGLA DA SVIMA MORAM OBJAŠNJAVATI I PREVODITI IME. One period (6 years) my husband and I lived abroad. These foreign people did not think my son's name was foreign at all, which I was happy about, because I avoided having to explain and translate the name to everyone.

One of the other respondents also comments on the internationality of *Marko*, choosing this name to make communication with other peoples of the world easier.

[B4a Z42] ZATO ŠTO ODREĐENI NARODI (IZVAN HRVATSKE) DOSTA TEŠKO IZGOVARAJU NEKA OD TIPIČNIH IMENA U NAŠEM NARODU, TAKO BI ZNAČILO DA SMO TO IME ODABRALI ZBOG LAKŠE KOMUNIKACIJE I SA OSTALIM NARODIMA U SVIJETU. Because certain peoples (outside Croatia) have certain trouble pronouncing some of our typical names, so we've chosen this name in order to make communication with other peoples in the world easier.

The active respondent mentioned earlier, commenting on the birthday and its connection to the name, says that she did not know that the name day was close to the birth at the time when the name was chosen, but now she is happy her son has a reason to celebrate.

[B5a Z181] NEKOLIKO DANA NAKON ROĐENDANA NAŠEG DIJETETA JE I PRAZNIK KOJI ON SLAVI KAO SVOJ IMENDAN. JA TO TADA NISAM ZNALA I NIJE BILO PRESUDNO U ODLUCI, ALI MI JE DANAS DRAGO ŠTO MOJE DIJETE IMA RAZLOG ZA SLAVLJE. Some days after the birthday of our child is also the day he celebrates his name day. I didn't know this at the time and it wasn't crucial for the decision, but now I'm happy that my child has a reason to celebrate.

Another thing that was mentioned although it was not a reason to choose the name is that the uncle of the child is called *Marko*. But this is totally by chance and the child's name does not commemorate the uncle.

[B7a Z181] SASVIM SLUČAJNO U OBITELJI MOG SUPRUGA POSTOJI ISTO IME. IME NOSI NJEGOV BRAT. TAKO DA SU MOJ SIN I NJEGOV STRIC IMENJACI. ALI TO NIJE BIO RAZLOG DOD[J]ELE IMENA. Totally by chance the same name exists in my husband's family. His brother has the name. So my son and his uncle are namesakes. But this was not the reason for giving this name.

Z42	hereditary in our family (A4), common also outside our ethnic community (A6), beautiful (A7), sounds good and goes with the family name (A8), meaning (B1), international name (B4), commemorating a relative (B7)
Z94	common (A2)
Z142	(unclear; B1 meaning is marked)
Z181	common also outside our ethnic community (A6), beautiful (A7), sounds good and goes with the surname (A8), international name (B4)
Z223	beautiful (A7), commemorating a friend (B8)
Z249	common (A2), traditional for our people (A5), common also outside our ethnic group (A6), beautiful (A7), sign that we belong to a certain ethnic/religious community (A9)

Table V–16. Reasons given for choosing the name *Marko*, by questionnaire. The number on the left is the questionnaire number.

Another family did want to commemorate the paternal grandfather with the name of their younger son, as commemoration is traditional in the father's family.

[B7a Z42] DJED (PO OCU)! PORIJEKLO OČEVE FAMILIJE JE IZ SREDNJE DALMACIJE, GDJE JE OBIČAJ DA BAREM JEDNO DIJETE U FAMILIJI NOSI IME DJEDA. MI SMO SE OPREDJELILI TO KOD NAŠEG MLAĐEG SINA, IZ POŠTOVANJA PREMA OČEVOM (TJ. MUŽEVOM) OCU. Paternal grandfather! The father's family originates in Middle Dalmatia, where it is customary for at least one child in the family to take the name of the grandfather. We decided on that with our younger son, out of respect for the father's (i.e. husband's) father.

One family wanted to commemorate a friend who helped the family before the child was thought of.

[B8a Z223] POMOGAO NAM JE NAPRAVITI VELIKI KORAK U NAŠEM ŽIVOTU BEZ ČEGA NEBI BILI U MOGUĆNOSTI "IĆI" NA DRUGO DIJETE He helped us take a huge step in our life and we wouldn't have been able to 'go on' to our second child without it.

Finally, Table V–16 shows an overview of the reasons to choose the name *Marko*.

Meaningful *Martin*

Kalkanova (Калканова 1996, 78) shows in her data that *Martin* is one of the names which became increasingly popular from 1989 onwards. With that in mind it is not surprising that *Martin* is considered modern by the respondents. What is more surprising is that several of the respondents liked

the meaning of *Martin* – but only one answers the question on what *Martin* means. And this answer is that they do not know the meaning:

[B1a S190] НЕ ЗНАМ ЗНАЧЕНИЕТО I don't know the meaning.

Table V–17 gives the numerical data for *Martin*.

As *Martin* is from the Sofia data, family reasons are significant for choosing the name. One *Martin* commemorates both his grandfather and his grandmother, by letter-naming, because this is the tradition.

[B6a S198] ДЯДО МУ Е МАЛИН, А БАБА МУ Е МАРГАРИТА His grandfather is Malin and his grandmother is Margarita.

[B7a S198] ЗАЩОТО ТАКАВА Е ТРАДИЦИЯТА Because that is the tradition.

Another commemorates the paternal grandfather, also by letter-naming.

[B6a S343] ПЪРВАТА БУКВА Е НА ДЯДОТО ПО БАЩИНА ЛИНИЯ (ТОЙ СЕ КАЗВА МИНКО) The first letter is that of the grandfather's name on the father's side (his

						<i>unclear or missing answer</i>
	<i>yes, exactly</i>	<i>yes, more or less</i>	<i>somethin g in between</i>	<i>no, not exactly</i>	<i>no, absolutel y not</i>	
Martin						
A1 unusual	0	0	0	2	4	2
A2 common	0	1	1	3	1	2
A3 modern	1	2	1	0	3	1
A4 hereditary	1	1	0	0	4	2
A5 traditional	1	0	0	1	4	2
A6 interethnic	0	1	0	0	5	2
A7 beautiful	3	4	0	0	0	1
A8 surname	1	2	2	0	2	1
A9 community	0	0	0	0	6	2
B1 meaning	4	0	0	1	1	2
B2 nickname	0	1	1	1	3	2
B3 avoid nickname	0	0	0	1	4	3
B4 international	0	1	0	1	4	2
B5 date	0	0	0	0	5	3
B6 similar	2	1	0	0	3	2
B7 relative	2	0	0	0	3	3
B8 friend	0	0	0	0	5	3
B9 famous person	0	0	0	0	5	3
B10 fictional person	0	0	0	0	5	3

Table V–17. Numerical data for reasons to choose *Martin* in the Sofia responses.

name is Minko).

Respondents who chose the name *Martin* are happy with their choice; within the open answers there are four answers where this is mentioned.

[C S343] НЕ БИХМЕ ПРОМЕНИЛИ ИМЕТО. We wouldn't change the name.

The other answers where not wanting to change the name is mentioned also give other information about the choice. For example, the name was chosen after the birth and without stories or books.

[C S15] ИЗБРАХМЕ ИМЕТО НА ДЕТЕТО СЛЕД РАЖДАНЕТО БЕЗ ДА Е СВЪРЗАНО С НЯКАКВА ИСТОРИЯ И БЕЗ ДА ИЗПОЛЗУВАМЕ КНИГА. НЕ БИХ ПРОМЕНИЛА ИМЕТО НА ДЕТЕТО We chose the name for the child after the birth without connection to any stories and without using a book. I wouldn't change the name of the child.

The name was chosen from suggestions made by both the mother and the father; the name was chosen when the sonogram showed that the child was a boy.

[C S72] ОТ НЯКОЛКО ПРЕДЛОЖЕНИ ИМЕНА ОТ МЕН И ТАТКОТО, КОИТО ВСЕКИ СИ БЕ ХАРЕСАЛ. НЕ СМЕ ИЗПОЛЗВАЛИ КНИГА. ИЗБРАХМЕ ИМЕТО КОГАТО РАЗБРАХМЕ ПОЛА НА ДЕТЕТО ОТ ВИДЕОЗОНА. НЯМА ИСТОРИЯ. НЕ, НЕ БИХ ПРОМЕНИЛА ИМЕТО МУ [illegible] ВСЕ ОЩЕ СИ НИ ХАРЕСВА. From some suggested names that we all liked. We didn't use a book. We chose the name when we got to know the sex of the child from the sonogram. There is no story. No, I wouldn't change the name, we still like it.

And the following respondents chose the name at the last moment.

[C S190] ИМПУЛЗИВНО, В ПОСЛЕДНИЯ МОМЕНТ. НЕ СЪМ ПОЛЗВАЛА КНИГА ИЛИ ДР. ПОДОБНИ НЯМА ИСТОРИЯ СВЪРЗАНА С ИМЕТО НЕ ВИЖДАМ ЗАЩО ДА ГО ПРОМЕНЯМ Impulsively, at the last moment. I didn't use a book or something

S15	sounds good and goes with surname (A8), meaning (B1)
S71	hereditary in our family (A4), traditional for our people (A5), beautiful (A7), meaning (B1), commemorating a relative (B7)
S72	beautiful (A7), sounds good and goes with the surname (A8), international name (B4)
S121	modern (A3), beautiful (A7), meaning (B1), similar names in family (B6)
S190	common also outside our ethnic group (A6), beautiful (A7), sounds good and goes with the surname (A8)
S198	modern (A3), hereditary in family (A4), beautiful (A7), meaning (B1), nickname (B2), similar name in family (B6), commemorating a relative (B7)
S225	beautiful (A7)
S343	common (A2), modern (A3), beautiful (A7), similar name in family (B6)

Table V-18. Reasons given for choosing the name *Martin*, by questionnaire. The number on the left is the questionnaire number.

similar. There is no story connected with the name. I don't see why I would change the name.

One respondent chose the name because of the nickname and gives it in the response.

[B2a S198] МАРТИ Marti.

Table V–18 shows the reasons for choosing the name *Martin* in the Sofia data.

Poetic *Ralica*

Ralica is a name with many meanings: it is a meadow flower, it is a planet (Venus), it is a character from the poems of Penčo Slavejkov. Table V–19 shows an overview of all the answers on the questionnaires for *Ralica*.

A number of these meanings are invoked in the responses for *Ralica*:

[B1a S174] ЦВЕТЕ ПОЛСКО A meadow flower.

	yes, exactly	yes, more or less	something in between	no, not exactly	no, absolutely not	unclear or missing answer
<i>Ralica</i>						
<i>A1 unusual</i>	0	0	1	0	2	3
<i>A2 common</i>	0	1	1	1	0	3
<i>A3 modern</i>	0	0	1	1	1	3
<i>A4 hereditary</i>	0	0	0	1	2	3
<i>A5 traditional</i>	1	0	0	1	1	3
<i>A6 interethnic</i>	0	0	0	1	2	3
<i>A7 beautiful</i>	5	0	0	0	0	1
<i>A8 surname</i>	1	1	1	1	0	2
<i>A9 community</i>	0	1	0	0	2	3
<i>B1 meaning</i>	1	1	1	0	1	2
<i>B2 nickname</i>	0	0	0	0	3	3
<i>B3 avoid nickname</i>	0	0	0	0	3	3
<i>B4 international</i>	0	0	0	1	2	3
<i>B5 date</i>	0	0	0	0	3	3
<i>B6 similar</i>	1	2	0	0	1	2
<i>B7 relative</i>	0	2	0	0	1	3
<i>B8 friend</i>	0	0	0	0	3	3
<i>B9 famous person</i>	0	0	0	0	3	3
<i>B10 fictional person</i>	1	1	0	0	2	2

Table V–19. Numerical data for reasons to choose *Ralica* in the Sofia responses.

[B1a S223] ЗВЕЗДА ЗОРНИЦА; ЦВЕТЕ The morning star [the planet Venus]; flower.

[B1a S247] РАЛИЦА Е ИМЕ НА ЦВЕТЕ *Ralica* is the name of a flower.

Ralica also has a name day in the Bulgarian Orthodox calendar, on Palm Sunday. This *Ralica* was born on Palm Sunday.

[B5a S174] СЪВПАДА С ИМЕННИЯ ДЕН – ЦВЕТНИЦА It coincides with the name day – Palm Sunday.

One of the mothers chose the name when she knew she was pregnant.

[C S174] ИЗБРАХ ИМЕТО В МОМЕНТА, В КОЙТО РАЗБРАХ, ЧЕ СЪМ БРЕМЕННА. ПО-РАНО ЕДНА ПРИЯТЕЛКА БЕШЕ БРЕМЕННА И СПОМЕНА, ЧЕ АКО Е МОМИЧЕ ЩЕ ГО КРЪСТИ РАЛИЦА. ТОГАВА СЕ ЗАМИСЛИХ – И НА МЕН МИ ХАРЕСА. ТЯ ОБАЧЕ РОДИ МОМЧЕ. АЗ ОБАЧЕ ВЪЗПОЛЗВАХ ОТ ИДЕЯТА НЕ БИХ ПРОМЕНИЛА ИМЕТО И ЗА НИЩО НА СВЕТА. ХАРЕСВА МИ СЕГА, ТОЧНО ТОЛКОВА, КОЛКОТО ПРЕДИ. I chose the name when I found out I was pregnant. Earlier a friend of mine was pregnant and mentioned that if she had a girl, she would be named *Ralica*. At the time I thought, I like that name, too. My friend had a boy. I, on the other hand, used the idea. I wouldn't change the name for anything in the world. I like it now, as much as I did before.

According to the responses two of the children named *Ralica* had their names chosen to be similar to the names of a relative. In both of these answers the respondents have said that the name is similar (B6) and commemorative (B7). And in both cases the first two letters of the names are used.

[B6a S223] ПРАБАБА – РАДА = РАДОСТ Greatgrandmother – Rada = Radost.

[B7a S223] ПРАБАБА – РАДА = РАДОСТ Greatgrandmother – Rada = Radost.

[B6a S273] НА СВЕКЪРВА МИ ИМЕТО Е РАШКА. ТАКА ДЕТЕТО ЩЕ НОСИ ПЪРВИТЕ 2 БУКВИ The name of my mother-in-law is *Raška*. The child has the first two letters.

[B7a S273] ИМЕТО НА БАБА Й Е ПОДОБНО – РАШКА The name of her grandmother is similar – *Raška*.

The Bulgarian poet Penčo Slavejkov has a very well-known poem called *Ralica* and two respondents thought of his poetry when naming their children.

[B10a S223] КРАСИВО ИМЕ, ПРЕДПОЧЕТЕНО ОТ ПЕНЧО СЛАВЕЙКОВ КАТО СИМВОЛ НА НЕВИННОСТ, ДОБРОТА, НЕЖНОСТ A beautiful name, preferred by Penčo Slavejkov as a symbol of innocence, goodness, tenderness.

[B10a S359] ЗАЩОТО Е КРЪСТЕНА, КАКТО И СЕСТРА И, НА ГЕРОИНЯ ОТ ПОЕЗИЯТА НА ЛЮБИМИЯ НАШ ПОЕТ ПЕНЧО СЛАВЕЙКОВ Because she is named, as is her sister, after a heroine from the poetry of our favourite poet Penčo Slavejkov.

S134	beautiful (A7), similar name in family (B6)
S174	traditional for our people (A5), beautiful (A7), sounds good and goes with surname (A8), sign that we belong to a certain ethnic/religious group (A9),
S223	beautiful (A7), meaning (B1), similar name in family (B6), commemorating a relative (B7), commemorating a fictional person (B10)
S247	sounds good and goes with the surname (A8), meaning (B1)
S273	common (A2), beautiful (A7), similar name in family (B6), commemorating a relative (B7)
S359	beautiful (A7), commemorating a fictional person (B10)

Table V–20. Reasons given for choosing the name *Ralica*, by questionnaire. The number on the left is the questionnaire number.

The remaining answer on *Ralica* is one where the respondent compares the sound of *Ralica* pronounced to ‘the murmur of a small stream of water into a tin plated pot in the morning’.

[C S223] 1. (КАК) СЪС СЪПРУГА МИ 2. (КНИГА) НЕ 3 (КОГА) ПРЕДИ РАЖДАНЕТО Й 4 (ИСТОРИЯ) ЗВУКЪТ ПРИ ПРОИЗНАСЕНЕТО НА ИМЕТО НАПОМНЯ РОМОЛЕНЕТО НА ТЪНКА СТРУЯ ВОДА В КАЛАЙДИСАНО КОТЛЕ СУТРИН. 5 (СМЕНИЛИ) НЕ, КАТЕГОРИЧНО. ИМЕТО МНОГО Й ОТИВА. 1. (how) With my husband. 2. (book) No. 3. (when) Before the child was born. 4. (story) The sound when pronounced is similar to the murmur of a small stream of water into a tin plated pot in the morning. 5. (change) No, definitely not. The name suits her well.

It might have some significance that this same respondent mentions the morning star and the poet Slavejkov in her other answers.

Table V–20 shows the reasons given for choosing *Ralica*.

Victorious *Viktorija*

The meaning of *Viktorija* is given in six answers and five of them mention victory as its meaning. The sixth response gives the meaning ‘freedom.’ Whether this one respondent thinks the name means freedom (which is a good meaning for a name, although it is not the semantic meaning of Victoria) or just at the moment of completing the questionnaire confused it with victory is impossible to ascertain.

[B1a S45] ПОБЕДА Victory.

[B1a S46] ПОБЕДА Victory.

[B1a S112] СВОБОДА Freedom.

[B1a S293] ВИКТОРИЯ ОЗНАЧАВА ПОБЕДА. Viktorija means victory.

[B1a S355] ЗНАЧЕНИЕТО НА ИМЕТО Е “ПОБЕДА” The name means ‘victory’.

[B1a S295] ВИКТОРИЯ ОЗНАЧАВА ПОБЕДА. ИЗБРАХМЕ ГО, ЗАЩОТО ПЪРВАТА БУКВА СЪОТВЕТСТВА С ТАЗИ НА БАБА СИ И ДЯДО СИ. *Viktorija* means victory. We chose the name because the first letter is the same as the first letter of her grandmother and grandfather.

This last response also, on the question about the meaning of the name (B1a), includes that the first letter is the same as that of the child's grandmother and grandfather. The answer explicitly states that commemorating these relatives was the reason for this name to be chosen, not its meaning.

This aforementioned *Viktorija* is not the only one to be commemorated; the maternal grandfather is also commemorated, as a sign of love and respect.

[B7a S46] ДЯДОТО НА ДЕТЕТО ПО МАЙЧИНА ЛИНИЯ, В ЗНАК НА ОБИЧ И УВАЖЕНИЕ The grandfather of the child on the mother's side, as a sign of love and respect.

	<i>yes, exactly</i>	<i>yes, more or less</i>	<i>somethin g in between</i>	<i>no, not exactly</i>	<i>no, absolutel y not</i>	<i>unclear or missing answer</i>
<i>Viktorija</i>						
<i>A1 unusual</i>		2	0	0	1	2
<i>A2 common</i>		1	0	2	3	1
<i>A3 modern</i>		1	0	1	0	3
<i>A4 hereditary</i>		0	0	0	0	5
<i>A5 traditional</i>		1	0	0	1	3
<i>A6 interethnic</i>		0	1	0	3	1
<i>A7 beautiful</i>		4	1	0	0	0
<i>A8 surname</i>		1	3	0	0	1
<i>A9 community</i>		0	0	0	0	5
<i>B1 meaning</i>		1	3	2	1	0
<i>B2 nickname</i>		0	1	1	0	3
<i>B3 avoid nickname</i>		0	0	0	2	3
<i>B4 international</i>		0	1	2	1	1
<i>B5 date</i>		0	0	0	0	5
<i>B6 similar</i>		0	0	0	0	5
<i>B7 relative</i>		0	1	0	0	4
<i>B8 friend</i>		0	0	0	0	5
<i>B9 famous person</i>		0	0	0	0	5
<i>B10 fictional person</i>		0	1	0	0	4

Table V–21. Numerical data for reasons to choose *Viktorija* in the Sofia responses.

S45	beautiful (A7), sounds good and goes with surname (A8), meaning (B1), nickname (B2)
S46	unusual (A1), beautiful (A7), sounds good and goes with surname (A8), meaning (B1), commemorating a relative (B7)
S53	common (A2), traditional for our people (A5), common also outside our ethnic group (A6), beautiful (A7), sounds good and goes with the surname (A8), meaning (B1), international name (B4)
S112	unusual (A1), modern (A3), beautiful (A7), sounds good and goes with surname (A8)
S293	
S295	
S355	beautiful (A7), meaning (B1), commemorating a fictional person (B10)

Table V–22. Reasons given for choosing the name *Viktorija*, by questionnaire. The number on the left is the questionnaire number.

Viki is the nickname respondents preferred for *Viktorija*, because it sounds kind and is easy to pronounce.

[B2a S45] ВИКИ *Viki*.

[B2a S46] ВИКИ – ЗВУЧИ МИЛО И Е ЛЕСНО ЗА ИЗГОВАРЯНЕ *Viki* – it sounds amiable and is easy to pronounce.

One respondent mentions discussing the name with the father of the child.

[C S46] ИЗБРАХМЕ ИМЕТО, ОБСЪЖДАЙКИ ГО С БАЩАТА НА ДЕТЕТО, НЯКЪДЕ ПО ВРЕМЕ НА БРЕМЕННОСТТА. ИМА И ОЩЕ НЯКОЛКО ИМЕНА, КОИТО МНОГО ХАРЕСВАМ, НО ПО-СКОРО НЕ БИХ ПРОМЕНИЛА ИЛИ ИЗБРАЛА ДРУГО ИМЕ. We chose the name, discussing it with the child's father, sometime during the pregnancy. There are some other names I like a lot, but I would rather not change it or choose another name.

Another mentions a film with a heroine called *Viktorija*, which influenced her to some extent.

[B10a S355] ИМАШЕ ЕДИН АНГЛ. ФИЛМ – ”ИГРАЧЪТ” И ЕДНА ОТ ГЕРОИНИТЕ СЕ НАРИЧАШЕ ВИКТОРИЯ. ТОВА МЕ ПОДТИКНА ДОНЯКЪДЕ. There was this English film *The Player* and one of the heroines was called *Viktorija*. That influenced me somewhat.

In the last response presented here, the mother of the child wants to emphasise that a person comes into this world with a name and since the mother gives life, she also feels the call of the new being more strongly than others. This seems to mean that she chose the name.

[C S355] ЩЕ ПОДЧЕРТАЯ ОЩЕ ВЕДНЪЖ, ЧЕ ЧОВЕК ИДВА НА ТОЗИ СВЯТ С ИМЕТО СИ. И ПОНЕЖЕ МАЙКАТА ДАРЯВА ЖИВОТ, ТЯ НАЙ-СИЛНО УСЕЩА ЗОВА, ИЛИ НЕ ЗНАЯ КАК ДА ГО НАРЕКА ИНАЧЕ, НА ИДВАЩОТО НОВО СЪЩЕСТВО. АЗ ЛИЧНО СЕ КОЛЕБАЕХ М/У 10 ИМЕНА, КАТО ВСИЧКИТЕ МИ ХАРЕСВАХА, НО ЩОМ БЕБЕТО МИ СЕ ПОЯВИ НА БЕЛИЯ СВЯТ, ВИКТОРИЯ, ОСТАНА ЕДИНСТВЕНОТО ВЪЗМОЖНО

НАИМЕНОВАНИЕ. I will once more point out that man comes into this world with his name. And since the mother gives life, she feels the call, or I don't know how else to call it, of the new forthcoming being more strongly than others. I personally hesitated between 10 names, I liked them all, but when my baby came to this world, Viktorija was the only possible name.

Table V–22 summarises the reasons given for choosing *Viktorija*.

About the ten names

The ten names here chosen are all usual in the communities described in this thesis. This presentation of the ten names shows how various the conceptions of naming are in these data, even for the same names.

Within these names *Ana* stands out as the most diverse in its reasons, but none of the names here presented is straightforward and one-dimensional in the reasons the parents give to their choice.

Figure V–1 shows how the ten most frequent names compare to the core variables on tradition. *Ana* is close to the positive answers on the questions of hereditary names (A4), similar names (B6) and naming after relatives (B7) in the lower part of the figure and *Dominik*, *Bruno* and *Viktorija* closest to the negative answers to these same questions in the upper right part of the

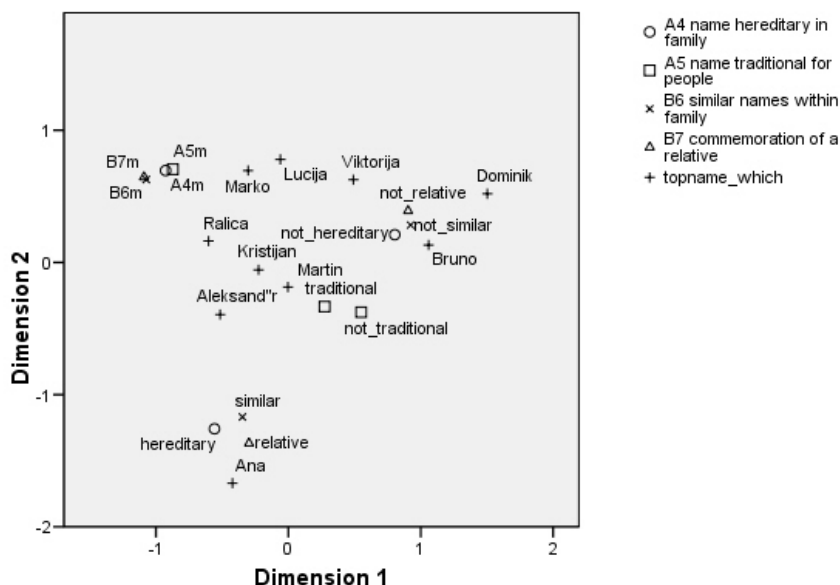


Figure V-1 MCA: the core variables on tradition and the most frequent names in the data sets. Dimension 1 depicts 57.8% of the variance, dimension 2 48.2% of the variance.

figure. So the profiles of these names are most different. Between these two groups are both the positive and negative answers to the question on names traditional for ‘our people’ (A5) and near those *Martin* and slightly further to the left *Aleksandār*. Between this group and the missing or middle answers in the upper left part of the question lie the rest of the names, *Kristijan*, *Ralica*, *Marko* and *Lucija*. This plot naturally corresponds with and sums up the tables of each of the names given above.

Comparing the ten most frequent names to the entire data gives insight into how well the reasons reported for the most frequent names chosen represent the whole data. In Table V–23 this comparison is made by comparing the ‘yes’ answers from the preset, that is ‘yes, exactly’ and ‘yes, more or less’ in their English translation. These answers are summed up here and thus we see who has answered the questions on name choice reasons positively.

In this comparison the ten most frequent names in Zagreb stand out as

	The ten names		Entire data	
	Zagreb	Sofia	Zagreb	Sofia
<i>A1 unusual</i>	7.4%	4.9%	17.4%	6.4%
<i>A2 common</i>	37.0%	19.5%	26.7%	17.0%
<i>A3 modern</i>	25.9%	9.8%	24.4%	11.7%
<i>A4 hereditary</i>	22.2%	24.4%	17.4%	43.3%
<i>A5 traditional</i>	33.3%	19.5%	32.2%	23.7%
<i>A6 interethnic</i>	37.0%	9.8%	35.3%	6.4%
<i>A7 beautiful</i>	81.5%	75.6%	77.9%	57.0%
<i>A8 surname</i>	44.4%	36.6%	41.6%	26.0%
<i>A9 community</i>	14.8%	2.4%	16.7%	5.6%
<i>B1 meaning</i>	25.9%	34.1%	41.5%	41.6%
<i>B2 nickname</i>	0%	12.2%	3.1%	12.3%
<i>B3 avoid nickname</i>	14.8%	2.4%	15.1%	4.2%
<i>B4 international</i>	29.6%	14.6%	26.0%	8.7%
<i>B5 date</i>	7.4%	0%	7.0%	3.9%
<i>B6 similar</i>	18.5%	31.7%	18.2%	36.9%
<i>B7 relative</i>	22.2%	29.3%	13.2%	45.3%
<i>B8 friend</i>	3.7%	0%	3.1%	1.7%
<i>B9 famous person</i>	7.4%	2.4%	5.8%	3.4%
<i>B10 fictional person</i>	7.4%	7.3%	3.5%	2.0%

Table V–23 ‘Yes, exactly’ and ‘yes, more or less’ answers combined and compared: the ten names described in Chapter V and all the names compared.

chosen less often because of their meaning (B1), or because of being unusual (A1) and more often because they are usual (A2) and to commemorate relatives, compared with the Zagreb data in general. The ten most frequent Sofia names are chosen less often because they are hereditary in the family (A4) or to commemorate a relative (B7) and more often because they are beautiful (A7) or go well with the surname (A8) than the whole Sofia data. Thus, in these data, the most frequent names in Zagreb are more often commemorative than all the names in the Zagreb data, whereas the most frequent names in Sofia are less often commemorative than all the names in the Sofia data. On the whole the traditional naming reasons (A4, A5, B6 slightly, B7) are more often given as reasons for the ten most frequent names in Zagreb than for the entire Zagreb data, whereas the case for Sofia is the opposite: the ten most frequent names in Sofia compared to the entire Sofia data are less often reported with these traditional naming reasons (A4, A5, B6, B7 and even A9, B5 and B8). This is also seen in Figure V-1 where, almost surprisingly compared to the MCA plots in section IV.1.4, no names from the Sofia data accompany the Zagreb *Ana* in the lower part of the plot.

Some of the other naming reasons are very similar for both data, such as the positive answers on modern names (A3) which are alike for the most frequent names and the entire data in both Zagreb and Sofia (modern names being more chosen in Zagreb). The international names (studied in this thesis through questions A6 and B4) are equally often chosen amongst the most frequent names and the entire data in Zagreb.

VI. Discussion

This section discusses influences on name choice, the process of naming and the open and closed questions on the questionnaire. It concludes with a discussion of the boundaries of social intuition.

VI.1 Influences on name choice

How do parents choosing names for their newborn children relate to their social setting, social group, family and friends, and subsequently express these relationships in their choices? This study has two ways of answering this. First, there are the numerical outcomes: The Zagreb parents wanted to give names that are beautiful (and good; see discussion of that word in IV.3.3), have a meaning they like and that sound attractive and go with the surname. The Sofia parents also wanted to give beautiful names with meanings they like, but respected the naming traditions of their community – commemoration of grandparents being the most frequently employed. In the Sofia data, Bulgarian naming traditions, although shared nationally, are explained in terms of family continuity and personal choice to commemorate a relative. And in these straightforward, tangible findings, the second finding of this study reveals itself: the difference between the two data sets. Traditional naming is important to some respondents in the Zagreb data, but it is invoked less frequently than in the Sofia data. Nationality and internationality seems to be an issue in the Zagreb data set – but not in the Sofia data set. The less frequent reasons for choosing names, such as choosing an unusual name or commemorating a fictional person, show low frequencies overall and no significant differences between the Zagreb and Sofia data.

In this section, three background influences that were probed in the data – sex of the child, education of parents and number of siblings – are presented as boundary indicators of social intuition.

Influences: sex

The sex of the child is one of the most important determinants of what name will be given; names in Croatia and Bulgaria divide into female and male names, with a small number of unusual names that can be given to both girls

Zagreb female	Zagreb male
A7 beautiful 78.9%	A7 beautiful 76.9%
A8 surname 41.4%	B1 meaning 45.4%
A6 interethnic 41.4%	A8 surname 41.5%
B1 meaning 37.5%	A5 traditional 36.9%
A3 modern 30.5%	A2 usual 28.5%
B4 international 29.7%	B6 similar 23.8%
A5 traditional 27.3%	B4 international 22.3%
A2 usual 25.0%	A6 interethnic 21.2%
A1 unusual 20.3%	A4 hereditary 19.2%
A4 hereditary 15.6%	A3 modern 18.5%
A9 community 15.6%	A9 community 17.7%
B3 avoid nickname 15.6%	A1 unusual 14.6%
B6 similar 12.5%	B3 avoid nickname 14.6%
B7 relative 11.7%	B7 relative 14.6%
B5 date 6.3%	B5 date 7.7%
B10 fictional person 4.7%	B9 famous person 7.7%
B2 nickname 3.9%	B8 friend 3.1%
B9 famous person 3.9%	B10 fictional person 2.3%
B8 friend 3.1%	B2 nickname 2.3%

Table VI–1. Reasons for naming in descending order of positive responses, separated by sex, Zagreb data. Answers that gathered most ‘yes, exactly’ and ‘yes, more or less’ preset responses, summed and presented in percentages.

and boys, or names such as *Matija* mentioned in one response [C Z59], which is male in some parts of Croatia and female in others.

How does sex interact with the reasons for name choice? The habit of giving boys traditional names is discussed in section IV.1.4 and the habit of giving modern names to girls is discussed in section IV.4.4. In this section a comparison of all the reasons is drawn up. Table VI–1 for the Zagreb data and Table VI–2 for the Sofia data show the reasons in descending order of frequency when the positive responses from the preset, ‘yes, exactly’ and ‘yes, more or less’ are summarised.

This ordering shows several new details. Notable is that wanting a beautiful name is the most frequent reasoning given by the parents; furthermore, in Zagreb girls are given names identified as beautiful slightly more often than boys (78.9% vs. 76.9%), but in Sofia the difference is more pronounced (61.1% vs. 52.8%). Still, more than 50% of the boys in the Sofia data were given their names because the parents thought them beautiful (A7).

Sofia female	Sofia male
A7 beautiful 61.1%	A7 beautiful 52.8%
B7 relative 43.9%	A4 hereditary 48.9%
B1 meaning 39.4%	B7 relative 46.6%
A4 hereditary 37.8%	B1 meaning 43.8%
B6 similar 35.0%	B6 similar 38.8%
A8 surname 25.6%	A8 surname 26.4%
A5 traditional 21.1%	A5 traditional 26.4%
B2 nickname 13.3%	A2 usual 21.3%
A3 modern 13.3%	B2 nickname 11.2%
A2 usual 12.8%	A3 modern 10.1%
B4 international 9.4%	A6 interethnic 9.0%
A1 unusual 8.9%	B4 international 7.9%
B3 avoid nickname 4.4%	A9 community 7.3%
A9 community 3.9%	B9 famous person 5.1%
A6 interethnic 3.9%	B5 date 4.5%
B10 fictional person 3.9%	A1 unusual 3.9%
B5 date 3.3%	B3 avoid nickname 3.9%
B9 famous person 1.7%	B8 friend 1.7%
B8 friend 1.7%	B10 fictional person 0

Table VI–2. Reasons for naming in descending order of positive responses, separated by sex, Sofia data. Answers that gathered most ‘yes, exactly’ and ‘yes, more or less’ preset responses, summed and presented in percentages.

In Zagreb, questions on aesthetic value and positive meaning received many affirmative answers. There was no sex difference on questions of sounding good and meshing with the surname (A8), but the meaning (B1) of boys’ names appears to be more important than the meaning of girls’ names, as Table VI–1 shows. Similarly traditional names (A5), usual names (A2) and names similar to other names in the family (B6) are more frequent for the Zagreb boys than Zagreb girls, whereas names usual outside ‘our community’ (A6), modern names (A3) and international names are more frequent for Zagreb girls than Zagreb boys.

In Sofia, hereditary names (A4), commemorating a relative (B7), and choosing a name for its meaning (B1) or usualness (A2) are more frequent for boys than girls. For Sofia girls the same reasons are at the top of the frequency list but the percentages of positive responses are lower.

The sex bias is similar in both data sets: boys are given more traditional names, with more emphasis on meaning, whereas girls are given more international, modern and unusual names. The differences between the data sets are, however, greater than the differences between the sexes: a Sofia girl

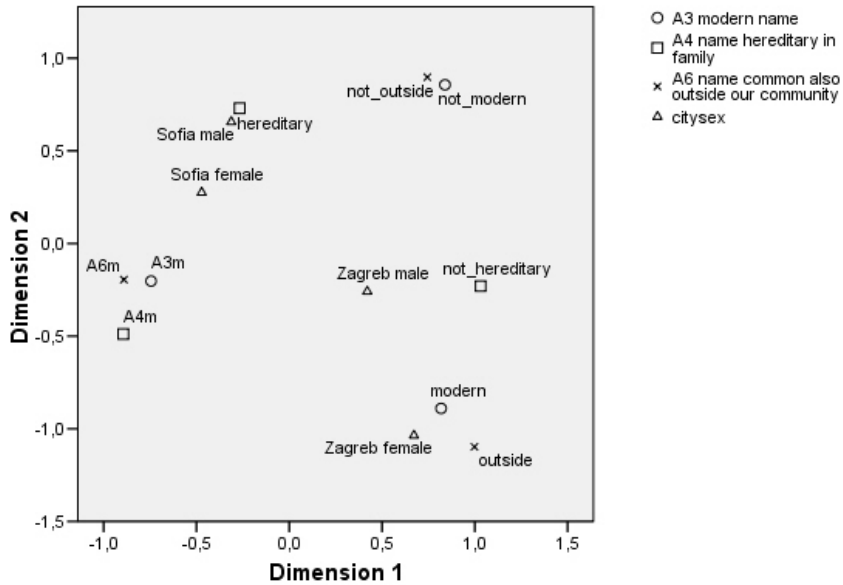


Figure VI-1. MCA: modern and hereditary names compared to the sex of the children by data set. Dimension 1 shows 56.3% of the variation and dimension 2 38.4% of the variation.

is in these data sets given a traditional name more often than a Zagreb boy, and these differences are consistent overall. Figure IV–1 displays the sex differences for variables A3 (modern names) and A4 (hereditary names); as the plot shows, the differences between the Zagreb and Sofia data sets are greater than the differences between boys and girls within the data sets.

Influences: education

The influence of the parents' education on the reasons reported for the name choice of the parents is interesting and complex. Table VI–3 shows the data for secondary and higher vocational education combined in one column and university education in the other; this is because parents with university education are so numerous, especially in the Sofia data set, that it makes no sense to separate out the other levels. The most interesting differences in the data are described qualitatively here.

The most frequent reason for name choice overall is that the name is beautiful (A7), and Zagreb mothers with university education and Sofia

fathers with university education reported this reason more often than Zagreb mothers with secondary education or Sofia fathers with secondary education. Within the Zagreb data parents with university education said they chose a name that goes with the surname (A8) more often than parents with secondary education. Name choice based on meaning (B1) got more positive responses from Zagreb fathers with university education than Zagreb fathers with secondary education. For Sofia fathers the situation is the opposite: Sofia fathers with secondary education responded more often than Sofia fathers with university education that they chose the name based on its meaning.

Modern names (A3) are reported more frequently by parents with secondary education than with university education in both the Zagreb and the Sofia data. Traditional names (A5) are reported more frequently by parents with university education than by parents with secondary education – except for Zagreb mothers, where the percentages are exactly the same for both educational groups. Hereditary names (A4) show a significant difference for Sofia mothers, as Sofia mothers with university education report choosing hereditary names far more often than Sofia mothers with secondary education. Similarly Sofia mothers with university education commemorated relatives (B7) more often than Sofia mothers with secondary education, but the difference is smaller than with hereditary names (A4). Usual names (A2) are more frequently reported by Sofia parents with secondary than with university education.

In Zagreb, international names (B4) are more frequently reported by Zagreb mothers with university education than by Zagreb mothers with secondary education; the situation is the reverse for the Zagreb fathers, as Zagreb fathers with secondary education chose international names more often than Zagreb fathers with university education. In Sofia names chosen because they are similar to other names in the family (B6) show a matching distribution: Sofia mothers with university education and Sofia fathers with secondary education report more often than their peers that they chose names because of their similarity.

In Sofia, date-related reasons (B5) are more popular amongst both mothers and fathers with secondary education than amongst parents with university education.

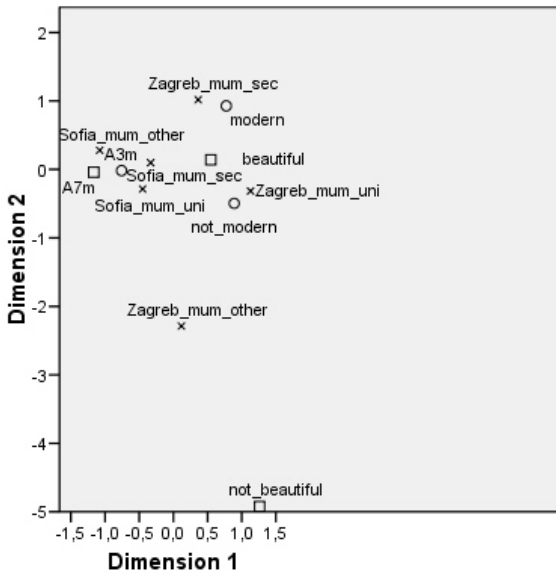


Figure VI-2. MCA: education of mothers compared to modern (A3) and beautiful (A7) names. Dimension 1 shows 55.1% of the variation, dimension 2 39.1%.

Influences: siblings

Much of the weight of the traditional naming patterns lies on first-born children, especially first-born boys. In these data having older siblings or having siblings at all shows some influence on the reasons given by the respondents.

The first finding in this section is an unusual one. In Zagreb, international names (B4) are more frequent when the family has two children than for families with one or three or more children. I have no idea why this is; there seems to be nothing inherent in the two-child family that speaks for specifically international names. This relationship was further analysed with Multinomial Logistic Regression, a statistical analysis which used the missing or middle answers as a reference; this analysis suggests that there are other explanations for the findings (as shown by Nagelkerke 0.042), but compared to the reference variable it is 2.9 times more common to give international names in families with one child and 4.2 times more common

to give international names in families with two children than in families with three or more children.

As for more expected results, a name similar to the other names in the family (B6) is chosen more often for the third, fourth or fifth child than for the first or second child in a Zagreb family; on the other hand, in Sofia the third child will be given a name similar to those in the family less often than first or second children. A third child in Sofia is named after a relative (B7) more often than a first or second child. Compromise naming such as letter naming (mentioned in section IV.1) is a popular strategy Sofia parents use to be able to commemorate and simultaneously choose a contemporary name; typically the first and second children – expected to be named after their grandparents – receive names similar to their grandparents. It seems that since the grandparents are satisfied by the names of the first and second child, with the third child the parents can commemorate another relative, somebody they choose. However families with three or more children are few in the Sofia data.

The meaning of the name (B1) is a more frequently reported reason to choose a name for the second child than the first child in Zagreb. Among less frequently reported reasons, choosing for a nickname (B2) is more frequent for the third child than the first and second in the Sofia data, and commemorating a friend (B8), famous person (B9) or fictional person (B10) are all more frequently reported for second or third children than for first children in both the Zagreb and Sofia data.

Thus it seems that for these parents, naming a first child is indeed different from naming a second or third child, and more variation is seen in the naming of second and third children. But again, and this is shown in Figure IV–3, the differences between the Zagreb and Sofia data sets are greater than the differences within the data sets for any variables.

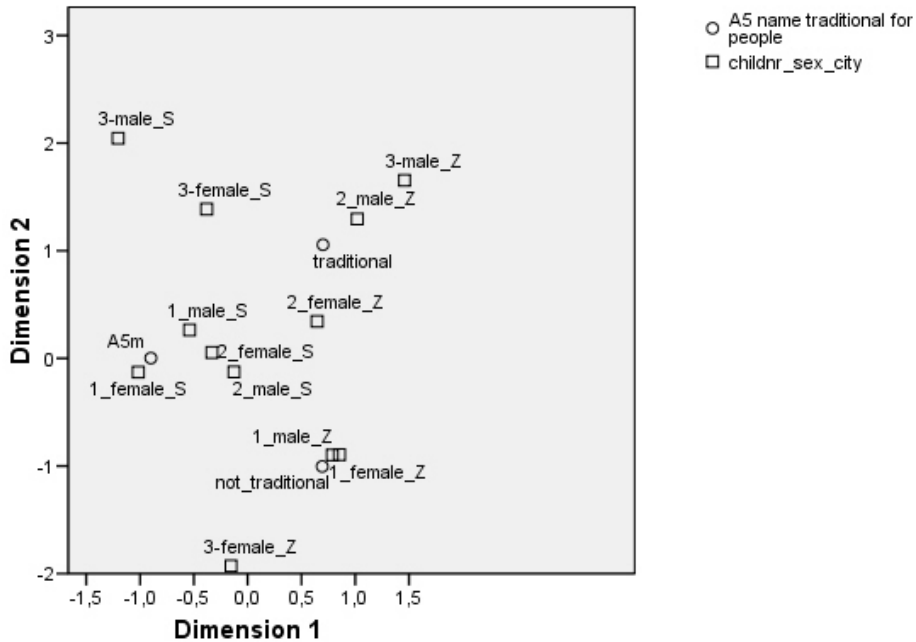


Figure VI-3. MCA: traditional names (A5) compared to birth order (first, second, third or subsequent child in the family), sex and between data sets (Z for Zagreb, S for Sofia). Dimension 1 shows 62.6% and dimension 2 59.2% of the variation.

VI.2 The process of naming

In her doctoral thesis of 2010, Aldrin introduces the concept of *the process of naming*. With this concept she wants to emphasise the fact that naming is a process, ‘a progression over time and a negotiation’ (Aldrin 2010, 34–35, translation JV). Comparing the phases of the process in Aldrin’s model (described below) with the data in this study, evidence of all the phases appears in the open answers on question C. As Aldrin points out, some phases will overlap, recur, or be omitted, and indeed there is no single answer or questionnaire where all of her phases are present. This might be due to two reasons: firstly and most importantly, the questionnaire was not design to test for all the phases. Secondly, some of the phases might be less important in these communities than they are in Aldrin’s study from Sweden.

The phases in Aldrin’s model are the inspiration phase, the comparison phase, the testing phase, the decision-making phase, the formalisation phase,

and the narrative phase. The inspiration phase, when parents more or less consciously seek or note possible names, is of course present in the Zagreb and Sofia data. Some aspects of the inspiration phase are discussed in the following sections. The comparison phase, when the parents compare and evaluate different suggestions for the name, is also present in these data, and some specific aspects of that are also discussed in the following sections.

The testing phase, when the parents test the name on the child or study the reactions of the child's peers to the name, is described in responses such as [Z25] and [S342], and is thus present, but in my opinion perhaps less prevalent than the other phases. The decision-making phase, when the parents decide on the name, is present in these data, and discussed in the following section.

The formalisation phase, when the parents formalise the choice by notifying their community and reporting the name to the authorities, is present, but again less prominent than the other phases. Some respondents (for instance Z210 and S331) mention the registration of the name. Baptismal names are given for 56 children in the Zagreb data, and thus at least these children are baptised, but not one response mentions baptism as an event. Other naming festivities (such as non-denominational name celebrations) are also absent in the responses. It might be that the event of baptism is not connected to name choice by these respondents, at least not so closely that they would report on it without prompting, and this questionnaire did not ask about specific name events. Telling the name to family is mentioned in passing, as in the passage 'The grandmothers and grandfathers were "shocked" by the name' [excerpt from response C Z38], but nowhere is it described in more detail.

The narrative phase, which 'occurs after the name is actually chosen, and during which parents are given the opportunity to describe the name choice to others and in so doing recreate its meaning' (Aldrin 2010, 35; translation JV) is, of course, extended by this questionnaire, which is a very detailed, externally generated version of the narrative phase in the naming process.

The naming process as defined by Aldrin is a useful way of describing what happens when parents choose names; however, in this study other issues arise from the data, below worded as *Who chooses the name? When is the name chosen?* and *How is the name chosen?*

VI.2.1 Who chooses the name?

Question D on the questionnaire is on who chooses the name, but the open answers to question C suggest that a prompting list such as that given in question D, shown in Figure III–3 on page 46 (an overview of the D responses is given in section III.2.3 and will be reviewed and expanded below) is not detailed enough to give a good picture of the choice process. Even when a question appears simple, such as who chose the name, life does not fit into preset answer sets.

In the discussion below, it is important to remember that in the eyes of the law, it is the parents who choose the name. A series of discrete questions might be more useful for collecting data on the actual name choice as a process within a family, for instance *Who suggested the name? Who endorsed the choice? How?* and finally, *Who ultimately chose the name? Were other persons involved? (siblings of the child, grandparents; how?)* The almost infinitely different answers below illustrate some of the ways to answer the question of who chose the name.

The Zagreb answers tell a highly varied set of stories: all the family members wrote a list and then they voted [Z1]; the mother made a list and the father chose one of the names on the list [Z5]; the mother chose and the father agreed [Z31]; the mother read an article about a person with the name, suggested it to the father and he agreed [Z64]; the mother remembered after several weeks of pondering a name from a novel she read when she was about 12, and the father liked the name [Z66]; the mother decided when 15 that her child would be called *Bruna* and the father also liked the name [Z82]; the father read out names he liked, and the mother agreed with the first one she liked [Z53]; the child's aunt suggested a name [Z39]; the mother suggested a name and the father liked it [Z90, Z98]; the father suggested a name and the mother liked it [Z97]; the father suggested the name, and the mother 'as a mother' chose it [Z126]; the mother suggested and the father agreed [Z129]; the father suggested and the mother agreed [Z163]; the mother had two or three suggestions, and after the birth the parents together chose one of those [Z176]; the father suggested a name for a boy, and when a girl was born, the female version of that name was chosen [Z186]; the mother wanted a name that everyone in the family disliked, and so she agreed to the father's suggestion [Z210]; the mother suggested a name and the whole family agreed [Z245]; the father liked the name and persuaded the mother [Z247]; the mother made the choice and the father

assented [Z233]; the seven year-old brother told everyone that *Marija* is coming home, and the parents decided on that name although they had other suggestions [Z217]; the brother chose the name [Z34]; the brother was the main ‘chooser’ (quotation marks by the respondent) [Z136]; the parents had about five suggestions, and the brother chose one of those names [Z207]; and that the mother, after ten years of treatment for infertility, wanted to name the child after their doctor, who declined but then chose a name for the child [Z253].

Further answers included: the parents listed names they liked and eliminated names from those lists [Z25]; the parents had some names they were indecisive about, tried calling the child with those names, and then decided that one of them was the correct one [Z48]; the parents listed the names they liked and then chose one of them [Z57]; the parents chose the name through discussion [Z81, Z86]; the parents chose the name together [Z101, Z108, Z137, Z182, Z183, Z194, Z195, Z238, Z259]; the mother liked the name before birth, and after birth they chose it together [Z205]; the parents chose the name, the father did not quite like it, but he did not have other suggestions [Z209]; the parents and the siblings chose the name together [Z190]. In some families the name was a compromise [Z58, Z188, Z193]. In other families the mother chose the name [Z17, Z18, Z27, Z38, Z71, Z258] and in one case the choice was after long consideration left to the father [Z45].

The Sofia responses are not as numerous, and they include situations where the father chose the name [S8]; the mother chose the name [S357]; the mother chose the name and the father liked it [S35]; the father chose and the mother liked it [S87, S136]; the parents chose together [S52, S63, S72, S100, S140, S141, S210, S219, S223, S227]; the mother suggested the name and the father liked it [S331]; the parents chose together through discussion [S46, S50]; and the mother chose the name on the father’s insistence [S266].

On a slightly different note some of the Sofia parents asserted that the name choice was independent [S298, S347, S348]; that nobody forced the parents [S330]; that the mother chose the name herself [S108, S109, S110, S321]; that the parents chose the name by themselves [S269]; and that the parents chose the name without help [S285]. This is undoubtedly a reaction to the earlier compulsory naming lists that are explicitly mentioned in several responses [S99, S178].

Some families had a pre-existing agreement, for example that the father chooses the name for a boy [S335]; the father chooses the name for a boy, the mother for a girl [Z115]; the father chooses for a girl and the mother for a boy but the other parent has to agree [Z251]; the mother chooses for the first child, father for second [Z38]; the father chooses for first child, mother for second, together for third [Z17].

The open answers above are manifold and varied, and sometimes the respondents appear to interpret the situation differently from each other. I have not been able to see any differences between the Zagreb and Sofia data; the smaller number of answers from Sofia contributes to this (63.2% of the Zagreb questionnaires and 35.5% of the Sofia questionnaires included an answer to open question C). Sometimes when one parent suggests the name and the other parent likes it or agrees to it, this is reported in question D as the parents chose the name together [Z97, Z98, Z163], and on other questionnaires that one of the parents chose the name [Z90, Z129, S331]. Even the example above where the father suggested the name and the mother ‘as a mother’ chose it is coded in question D as the parents together choosing the name [Z126]. The situation is similar when siblings are included in the process; a few parents wrote in the open answers written that the brother chose the name, and in question D marked that the siblings chose the name [Z207, Z217] or that the parents were included in the choice [Z34, Z136].

In the present data sets the Zagreb parents, when choosing names for children with (older) siblings, in 28 instances (out of 119, where the named children clearly have older siblings) included the siblings in the process of name choice, whereas siblings were included in only two instances in the Sofia data (out of 111 children named who clearly had older siblings). This is obviously a difference in the two data sets, and speculating on the reasons for this difference, two possible explanations emerge. First, it may be that the child’s role in a family is understood differently in the two communities, and that thus children participate more often in important family decisions in Zagreb than in Sofia. Alternatively, it may be a question of discourse or how events are interpreted, and thus the children could have been heard equally in both communities when discussing the choice, but the parents in Sofia more often than the parents in Zagreb feel that the decision – and the responsibility – is still theirs, and so do not report this participation. The present data sets do not explain this difference. Siblings’ participation in the

process of naming has not, as far as I can tell, been studied extensively in any part of the world.

Looking at the process from a slightly different perspective, there are several cases where the mother decided on a name for a future child long before she was pregnant. Why did no fathers report making such decisions in advance? Because fathers completed the questionnaire less often? Because thinking about future children is only done by women? Because it is not considered masculine to admit to such dreams about future children? These data naturally include men who reported choosing names for their children, saying it was because they wanted a girl, because they already liked the sound of the name as children [C S136] or some other reason given above, but there are no long stories in these data of fathers with name decisions from long before the child was born – whereas mothers are reported to have such stories.

And on a slightly different note, even if the mother decided on a name in her teens, long before meeting the father of her children, what then happens if the father does not agree on that name? Or if the father's ex-girlfriend or ex-wife has the name, or someone else, as in responses [ZC127, Z53, Z114]? Or there may be someone with that name that the parents explicitly do not want to commemorate.

Such choices, possibly made in youth, need to be reinforced many times before they can actually be realised.

VI.2.2 When is the name chosen?

Many of the respondents have given some meaning to the time of the choice, saying exactly which day after the birth the name is chosen. As there seem to be no meaningful differences between the Zagreb and Sofia data they are presented together here. When the response describes a series of events, the latest of them or the one using the word 'chosen' or 'decided' is presented here.

The parents in question note they chose the name before pregnancy [Z128, Z16, Z21, Z249, S275]; at conception [S347]; when the mother learned she was pregnant [Z168, Z138, S174]; during pregnancy [Z247, Z163, Z93, Z68, Z251, Z186, S248]; at the beginning of pregnancy [Z252], sometime during pregnancy [S46]; at the end of pregnancy [S269, S278]; before they knew the sex of the child [Z6]; during pregnancy when they were told the sex of the child [Z46, Z66, Z196, Z205, Z224, S72, S100, S348]; in the fourth month of pregnancy [Z12]; in the fifth month of

pregnancy [S322]; in the eighth month of pregnancy [Z122, Z129]; or when the mother was still pregnant [S5, S6, S108, S294].

Some chose the name before birth [Z115, Z104, Z97, Z98, Z25, Z241, Z127, S52, S193, S205, S220, S223, S227, S254, S255, S256, S301, S341]; long before birth [Z258, S54, S231, S342]; a month before birth [S320, S335]; some days before birth [Z183, S303]; a little before birth [Z169, Z64, S258]; one day before birth [Z209]; whereas others chose it at birth [Z245, Z230, S31, S87, S296, S300, S325, S334]; at the maternity hospital [Z130]; after birth when they saw the child [Z259]; after birth when they knew the child was a boy [S284, S291]; a little after birth [S48]; soon after birth [Z190]; a couple of hours after birth [Z153]; on the day of birth [S199]; one day after birth [S79]; only the second day after birth [Z101]; a couple of days after birth [Z182]; three days after birth [S8]; only six days after birth [Z48]; ten days after birth [Z103]; one month after birth [Z1]; two days before going home from the maternity hospital [S87]; when the child came home from the maternity hospital [Z114].

Some chose the name after birth [Z185, Z176, Z11, Z152, Z60, Z127, S15, S33, S63, S86, S117, S262, S263, S284, S291, S340, S331]; and some chose the name at the last moment [Z58, Z210, S190] or at the end [Z45].

It is not unimportant that by law the ‘last moment’ is different in Croatia and Bulgaria: in Croatia two months, in Bulgaria five days. The last moment thus comes much sooner for the Sofia respondents than the Zagreb respondents, but this does not show in more comments on this in the Sofia data, as Sofia parents probably feel well prepared to make the choice in the first five days of their child’s life. The unpleasant feeling of being late and not being able to agree in time is, however, shared by the respondents.

VI.2.3 How is the name chosen?

Responses to this question offer some insights related to the phase of inspiration and the phase of comparison in Aldrin’s process of naming.

The Zagreb respondents mention lists as a help in choosing a name [Z93, Z11, Z14, Z117, Z5, Z25] and in choosing ‘some names’ (without a specific list mentioned) [Z122, Z176, Z182, Z230, Z207]. Use of reference works is also mentioned: a name book [Z1, Z5, Z17, Z57, Z169, Z229, Z45, Z46, Z57]; a dictionary of foreign words [Z115]; a name dictionary [Z5, Z59]; a numerological name book [Z67]; books in general [Z164]; newspapers [Z148]; the Internet [Z3]; calendar of name days [Z103, Z196, Z183, Z149,

Z61, Z43, Z25, Z91, Z93]; and the Bible [Z145]. Others said they used no books [ZC 138, Z101, Z258, Z185, Z186, Z14].

Some of the Sofia respondents reported using name books [S127, S224, S256, S258, S342, S345]; the formerly compulsory official list of Bulgarian Names [S178]; or a telephone book to come up with more names [S248]. One reported being forced to use a book and could not choose the name *Robert* as they wanted to, since it did not occur in the book [S99] – the respondent is here referring to the formerly compulsory official list of names. Many more respondents, however, said they did not use any book while choosing [S5, S6, S15, S31, S40, S61, S79, S87, S100, S108, S109, S110, S117, S141, S190, S192, S193, S223, S249, S253, S284, S288, S291, S294, S301, S303, S325, S330, S341] and only one response mentions lists [S63]. Some of the answers do not mention actual lists but report hesitating between two names [S235], hesitating between 10 names [S355], or that the respondent liked the name for a long time and her husband also liked it so they stopped there [S242].

In both data sets the vast majority of respondents say they are happy with their choice of name for their child. A number of Zagreb respondents write explicitly that they are satisfied with their choice [Z224, Z205, Z152, Z106, Z101], and would not change the name [Z12, Z241, Z74, Z216, Z168]. One respondent writes that they are proud of their choice [Z130]. But some respondents write for example that they would ‘maybe’ change the name, because it is not as short as they wished it to be [Z188]; or that they hope they did not make a mistake [Z48]; or that the father would change the name, because he had not become accustomed to the name, but the mother would not change anything [Z209]; or that the mother would like to change the name [Z115]; or that the mother would change the name to her original suggestion [Z210]; or that the parents would now change the name, because it has become too frequent [Z260].

The Sofia responses are more categorically against changing the name; only a few responses indicate that they would maybe or possibly now change the name [S258, S346]; the rest say that they would not change it [S8, S15, S19, S21, S31, S33, S46, S50, S52, S61, S72, S78, S100, S109, S117, S123, S126, S136, S140, S141, S165, S174, S190, S193, S194, S195, S199, S200, S205, S219, S220, S223, S227, S231, S234, S248, S249, S253, S254, S255, S256, S261, S262, S268, S269, S270, S274, S275, S278, S284, S285, S343, S288, S294, S296, S298, S300,

S301, S303, S321, S322, S325, S331, S335, S341, S342, S344, S345, S346, S357]. These more categorical answers are probably a reaction to the compulsory name lists mentioned above.

For some namegivers the process of naming becomes a story, either a personal story or a story common to the whole family. The story may become more important than the actual naming. Lieberman tells the story of how the actor Dana Carvey gave his son the name Dex after dextrose, a sugar, and Lieberman comments on how this name sounds like other names for boys and how parents in the US are free to choose how they will name their children (Lieberman 2000: 26–27). Like many stories on naming, this appears to be told to be amusing, but does not really explain how children come to be named the way they are. The Dex anecdote seems to come from a celebrity magazine; in a situation like that making a good joke might be more his goal than to tell the honest story about how he and his wife named their baby. In the present data stories about naming may deal with the mother's childhood, the child's siblings or some occurrence connected to the name; still, we can say, following Aldrin, that naming is or becomes linked to a narrative, retold again and again and retold finally on a questionnaire on name choice [Z149, Z129, Z128, Z104, Z85, Z16, Z18, Z75, Z74, Z66, Z20, Z59, Z24, Z3, Z251, Z252, Z88, Z90, Z45, Z82, Z64, Z41, Z193, Z209, Z210, Z217, Z253, S6, S15, S61, S63, S72, S79, S99, S100, S119, S126, S136, S141, S174, S190, S194, S219, S223, S253, S258, S275, S325, S335, S341, S345, S356].

VI.3 Open and closed questions

The open answers include responses written by the parents which challenge the numerical findings, but there are also many responses which support them. It seems that numerical analyses do describe the enterprise of naming rather well. However, qualitative data is always needed on any human topic, as there will always be variation, exceptions and families who do not fit the majority, and their stories are numerous enough to be significant for the discussion on name choice.

Analysing the open answers gives us indications of how well the questions on the questionnaire fit the thoughts of the namegivers. Some of the answers reinforce the previous responses, suggesting that opinions on these matters are especially important to these respondents, while other answers fall outside the questionnaire.

In the open answers the Zagreb respondents repeated or wanted to say in their own words and in a context defined by them that the name was chosen because it goes with the surname [Z61, Z77, Z114, Z196, Z219, Z229]; because it sounds good [Z155, Z158, Z163]; because it is beautiful [Z61, Z65, Z77, Z81, Z101, Z120, Z219, Z224, Z229, Z233, Z247]; sounds good [Z180, Z176, Z108, Z18, Z249]; because it has no national identity [Z6]; because it is Croatian [Z61, Z182]; because it springs from the native ('our') tradition and culture [Z81]; because it is native (*domaće*) [Z233]; because it is national (*narodno*) [Z247]; because of tradition [Z216]; because the name is modern [Z158]; because it is not usual [Z25, Z163, Z251]; because it is less common [Z101]; because it is unusual [Z110]; because it is not too usual [Z61]; because it is not too frequent [Z216]; because it is usual amongst Catholics [Z249]; because it is not frequently heard or repeated [Z38]; or because it is usual [Z229]. Choices were also influenced by the date of birth [Z185]; meaning of the name [Z30, Z224]; nickname associated with the name [Z30]; lack of nickname associated with the name [Z72]; association with a famous person [Z61]; association with a saint protector [Z224]; other names in the family [Z21, Z185]; especially similar names in the family [Z180]. International names were in some cases specifically chosen [Z251, Z219, Z229, Z247]; alluding for example to a possible future abroad [Z106]; or to the respondent's liking for Italian [Z128].

One Zagreb respondent felt the need to comment generally on the reasons suggested on the questionnaire: 'Once again I need to point out that ... [the name was not chosen because of] tradition, fashion, analysis of the meaning of the name or connections with the day, month or year of birth' [Z176].

The Sofia data also has answers that reinforce responses to other questions on the questionnaire. Commemoration of relatives is reinforced in a number of open answers which state that the child is named after his father [S6, S31, S86], sometimes with additional information, such as that the father was commemorated because he wished for a daughter [S224] or because the mother liked the father's nickname [S234]. Other responses say for example that the grandfather is commemorated and thus the tradition lives on [S68]; five other open responses mention commemorating grandfathers [S102, S201, S211, S249, S288]; and two mention that a letter from the grandfather's name was used [S205, S294]. Once a grandfather's name is said to be given because the respondent wanted to commemorate 'my father whom I loved very much' [S18]. Commemoration of

grandparents is also mentioned in these answers [S63, S92, S99, S110, S119], although one respondent reported taking only the first letter of the grandmother's name because the name was disliked [S282]; and another reported using the first letters from the mother and the paternal grandmother [S235]. One respondent said the child was given a name similar to that of her grandmother because 'she is very good, diligent and loves us a lot' [S40]. Another comment mentions commemorating the brother of the grandmother [S61]; in yet another the *kum* (see explanation in section IV.1.1) is commemorated [S245]. Other persons such as saints [S172, S286]; historical figures [S79, S92, S202, S220, S344] and the like are also commemorated – although one answer explicitly says a famous namesake did not influence the choice [S258]. Some respondents said they wanted a particular nickname [S278] and others chose names that are difficult to make into nicknames [S345, S335]. One family foregrounded that they wanted an international name [S345]. As expected given the other Bulgarian data, some of the open answers mentioned choosing a name by tradition [S341]; the name being traditional with hereditary names [S73, S325]; or that the name chosen is a traditional name in the family and traditional in Bulgaria [S315]. Some respondents volunteered that they wanted beautiful names [S40, S61, S63, S275]. One respondent explained that the date of birth influenced the choice by chance [S177]; another mentioned that the date of birth was connected with the birthday of the grandfather [S278]; and one said fate was involved when the due date and the name in the calendar corresponded with the chosen name [S288]. A goal of similarity between the names of the children and the names of the parents was highlighted in one response [S253]. Of all the reasons that could have been reinforced, the commemoration of a grandfather is reinforced most often in the Sofia data.

Reasons for name choice not mentioned on the questionnaire but found frequently in the Zagreb open answers are simply liking the name [Z247, Z246, Z216, Z168, Z138, Z128, Z120, Z190, Z29, Z102, Z255, Z7, Z249, Z17, Z251, Z231, Z83]; and that the name is short [Z3, Z6, Z15, Z68, Z72, Z88, Z90, Z101, Z110, Z137, Z180, Z186, Z190, Z216, Z231]. Less frequently mentioned reasons are that the name is positive [Z249]; popular [Z50]; gentle [Z18, Z72, Z149, Z218]; feminine [Z149, Z218]; masculine [Z137]; long [Z117]; simple [Z108, Z191, Z218]; clear [Z18]; old [Z233]; historical [Z137]; strong [Z216]; not rough [Z216]; suits the child [Z233]; suits the character of the child [Z189]; is not pompous [Z247]; is a name

which no one of the family or friends has [Z7]. Some reflected on the impression [Z180, Z186] or the first impression [Z176] of the name; and one said they wanted the letter L [Z200].

In the Sofia data simply liking the name also comes out as a reason [S21, S54, S87, S131, S172, S174, S195, S242, S254, S274, S301, S303, S325, S335]. Among other newly mentioned reasons, fate stands out [S288, S334, S355, S356], and one of the parents claims to be a very gifted occultist [S185]. One Sofia response is enigmatic:

[S82] С ЖЕЛАНИЕ With a wish.

I do not know whether the respondent has here described the name choice or started answering but not succeeded; the child's name is *Joanna*.

Using surveys to study naming

As a medium for surfacing differences and similarities in social intuition within naming, the survey was successful and found significant results. At the level of this study, however, it is impossible to determine whether similarities should be placed as belonging to Southeast European, Slavonic, European or human naming and culture – especially since comparison with other communities is difficult because of the lack of similar surveys.

The Likert scale used on the questionnaires provided a useful gradation of responses to some questions; most often, however, the main differences became clearer when the two *yes* options were combined, as the differences between ‘yes, exactly’ and ‘yes, more or less’ are very difficult to measure. The differences between the preset ‘no’ options worked similarly. The statistical procedures were useful for screening and evaluation, but almost without fail the percentages and the qualitative analysis showed more kinds of variation in the responses both to a specific question or to the exploring of the boundaries of social intuition.

The biggest divide in the data remains between Zagreb and Sofia; the response strategies the respondents have chosen, and how aesthetic values, positive meanings, traditions, family and changing times manifest themselves in the responses are all significantly different in the two cities.

VI.4 Social intuition and its boundaries

This thesis explores the boundaries of social intuition. How do we now understand social intuition, and what are its boundaries? It is clear throughout this study that the impact of community on the overall reasoning

for name choice has greater weight than the impact of the education of the parents or the sex of the children. There are some similar tendencies across the two groups such as modern names being used more often for girls – but the manifestation of the tendency is invariably such that the difference between the Zagreb and the Sofia data sets exceeds differences within them.

What is the nature of these communities the namegivers are orienting to? The respondents are similar in age and family situation: they have small children in kindergarten. No respondents mention parents of kindergarten children as their social circle in any of the answers (nor did the questionnaire probe for this); they do often mention family, and sometimes the nation is mentioned. It is obvious that external forces such as the name laws, traditions of the church and nationhood influence naming, but in the light of these data it seems impossible to separate that from what the family is: family is interwoven in naming. Facts of history and society have had an impact on name choices, and the respondents tell about that through their family; the wars in Croatia are mentioned through an uncle who perished in them; economic difficulties are not explicated, but a future abroad for the family is mentioned as a possibility; Bulgarian naming traditions are mentioned as national – and reproduced within the family; some respondents mention specific regions in Croatia or Bulgaria where their family comes from.

The community that serves as a reference for social intuition is, however, not the family – if it were, the differences between the two data sets would be smaller and the variation within the data (that is, between families) larger. It seems that the social intuition in this study is influenced by the traditions of the church, name laws of the state, and historical events in the society – and all of this is moderated through the family. The choice of a name casts light on the negotiation between system and lifeworld, between the polis and everyday, face-to-face interaction. Parents choosing names, using their social intuition, will of course sometimes choose not to follow the prevailing norms, but instead shock their families with their choices. But when they do, it seems that most of them are aware of doing so and do it consciously – at least their responses in these data indicate that.

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²⁴ This appears to be identical to Kalkanova 2004; but there is no note of the identity in the 2004 edition and the ISBN numbers are different. The 2004 edition is hardcover, whereas the 1996 edition is paperback.

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Appendix I – Questionnaire in Croatian

UPITNIK

Ovo nije test kojim se ispituje Vaše znanje i zato nema pogrešnih odgovora. Molim Vas da odgovorite o tome kako ste dali ime Vašem djetetu, koje pohađa vrtić u kojemu ste dobili upitnik. Ukoliko imate više djece i želite, slobodno možete upitnik fotokopirati i odgovoriti više puta.

O DJETETU

Ime:	Prezime*:	Druga imena (nadimak, kršteno ime i sl.):
Datum rođenja - dan:	mjesec:	
Starost:		
Spol:	<input type="checkbox"/> ženski	<input type="checkbox"/> muški
Nacionalnost:	<input type="checkbox"/> Hrvat/ica	<input type="checkbox"/> Druga, koja:

ZA IZBOR DJETETOVOG IMENA

A. Htjeli smo našem djetetu dati ime koje je... (zakružite odgovarajuću mogućnost na desnoj strani)

1	neobično	1	2	3	4	5
2	obično	1	2	3	4	5
3	moderno	1	2	3	4	5
4	nasljedno u našoj obitelji	1	2	3	4	5
5	tradicionalno u našem narodu	1	2	3	4	5
6	uobičajeno i izvan naše etničke zajednice	1	2	3	4	5
7	lijepo	1	2	3	4	5
8	milozvučno i "slaže se" s djetetovom prezimenom	1	2	3	4	5
9	znak da pripadamo određenoj etničkoj/vjerskoj zajednici	1	2	3	4	5

1 - DA, TOČNO 2 - DA, MANJE-VIŠE 3 - NEŠTO IZMEĐU 4 - NE, NE BAŠ 5 - NE, UOPĆE NE

B. Htjeli smo dati našem djetetu ime koje smo izabrali ... (zakružite odgovarajuću mogućnost i komentirajte)

1	jer se nama svidjelo značenje imena a) što znači ime?	1	2	3	4	5
2	jer smo htjeli da naše dijete dobije određeni nadimak a) koji nadimak? zašto baš taj nadimak?	1	2	3	4	5
3	jer smo htjeli izbjeći nadimak, koji nam se ne sviđa a) koji nadimak? zašto ste htjeli izbjeći taj nadimak?	1	2	3	4	5
4	jer smo htjeli da je njegovo ime međunarodno a) zašto ste htjeli dati međunarodno ime?	1	2	3	4	5

* ako Vam je neugodno dati prezime svog djeteta, molim ostavite prazno

	1 - DA, TOČNO	2 - DA, MANJE-VIŠE	3 - NEŠTO IZMEĐU	4 - NE, NE BAŠ	5 - NE, UOPĆE NE
5 jer smo htjeli da je ime povezano s danom, mjesecom ili godinom kad je naše dijete rođeno a) kako je ime povezano s danom, mjesecom ili godinom rođenja vašeg djeteta?	1	2	3	4	5
6 jer smo htjeli da ime bude slično drugim imenima u našoj obitelji, da je to ime u nekoj vezi s drugim imenima u obitelji a) kako su imena slična? u kakvoj su vezi?	1	2	3	4	5
7 jer smo htjeli nazvati naše dijete po nekom rođaku a) koji je rodbinski odnos vašeg djeteta s tim rođakom? zašto ste htjeli vašem djetetu dati ime baš po tom rođaku?	1	2	3	4	5
8 jer smo htjeli nazvati naše dijete po nekom prijatelju a) zašto baš po tom prijatelju?	1	2	3	4	5
9 jer smo htjeli nazvati naše dijete po nekoj poznatoj osobi, npr. političaru ili sportašu a) tko je ta osoba? zašto ste htjeli dati ime po toj osobi?	1	2	3	4	5
10 jer smo htjeli dati našem djetetu ime po nekoj zamišljenoj osobi, npr. po osobi iz neke knjige ili nekog filma a) tko je ta osoba? zašto ste htjeli dati ime po toj osobi?	1	2	3	4	5

C. Drugi razlozi koji su utjecali na izbor imena vašeg djeteta. Kako ste izabrali ime? Jeste li koristili neku knjigu s imenima ili slično? Kada ste izabrali ime? Imate li neku priču povezanu uz ime ili izbor imena? Da li biste sada, i zašto, promijenili ime? (Molim nastavite na drugoj strani u slučaju da ovaj prostor nije dovoljan!)

D. Tko je izabrao ime djetetu? (Izaberite jednu mogućnost)

- ☐ majka
☐ otac
☐ roditelji zajedno
☐ roditelji zajedno s djetetovim bratom/sestroom
☐ djetetova braća i sestre
☐ djetetovi roditelji zajedno sa svojim roditeljima
☐ djed i baka po ocu
☐ djed i baka po majci
☐ netko drugi/druga grupa ljudi; tko:

OSNOVNA INFORMACIJA (Popunite ili izaberite odgovarajuću mogućnost)**BRAĆA I SESTRE DJETETA (ako ih ima):**

1. Ime* :	Starost:	3. Ime:	Starost:
2. Ime:	Starost:	4. Ime:	Starost:

RODITELJI:

majka

otac

Ime:
Starost:
Mjesto rođenja:
Mjesto stanovanja:
Obrazovanje:
Zanimanje:
Nacionalnost:

DJED I BAKA PO MAJCI:

baka

djed

Ime:
Starost:
Mjesto rođenja:
Mjesto stanovanja:
Nacionalnost:

DJED I BAKA PO OCU:

baka

djed

Ime:
Starost:
Mjesto rođenja:
Mjesto stanovanja:
Nacionalnost:

Tko je ispunio ovaj obrazac: (Izaberite jednu mogućnost)

- ☐ majka
☐ otac
☐ roditelji zajedno
☐ netko drugi, tko:

* imajte u vidu da se na ovoj strani pita samo za prvo, odnosno osobno, ime!

Appendix II – Questionnaire in Bulgarian

ВЪПРОСНИК

Този въпросник няма за цел да провери Вашите знания и затова няма неправилни отговори. Моля Ви да отговорите как сте дали името на своето дете, което ходи в детската градина, от която получихте въпросника. Ако имате повече деца и желаете, моля направете ксерокс и отговорете няколко пъти.

ЗА ДЕТЕТО

Име:	Бащино:	Фамилно име*:
* ако не Ви е удобно да дадете фамилното име на своето дете, моля не попълвайте		
Други имена (напр. умалително име или др.):		
Дата на раждане - ден:	месец:	
Възраст:		
Пол:	<input type="checkbox"/> женски	<input type="checkbox"/> мъжки
Националност:	<input type="checkbox"/> българска <input type="checkbox"/> турска <input type="checkbox"/> ромска <input type="checkbox"/> друга, коя:	

Етническа принадлежност

ЗА ИЗБОРА НА ИМЕТО НА ДЕТЕТО

1 – ДА, ТОЧНО 2 – ДА, ДОНЯКЪДЕ 3 – НЕЩО ПО СРЕДАТА 4 – НЕ, НЕ СЪВСЕМ 5 – НЕ, ИЗОБЩО НЕ

А. Искахме да дадем на нашето дете име, което да е ... (отбележете с кръгче една от дадените с числа възможности)

1	необикновено	1	2	3	4	5
2	обикновено	1	2	3	4	5
3	модерно	1	2	3	4	5
4	наследствено в нашето семейство	1	2	3	4	5
5	традиционно за нашия народ	1	2	3	4	5
6	обичайно и извън нашата етническа група	1	2	3	4	5
7	красиво	1	2	3	4	5
8	благозвучно и "пасва" с фамилията на детето	1	2	3	4	5
9	знак, че принадлежим към определена етническа/религиозна група	1	2	3	4	5

1 – ДА, ТОЧНО 2 – ДА, ДОНЯКЪДЕ 3 – НЕЩО ПО СРЕДАТА 4 – НЕ, НЕ СЪВСЕМ 5 – НЕ, ИЗОБЩО НЕ

В. Избрахме на нашето дете това име ... (отбележете с кръгче една от дадените с числа възможности и коментирайте)

1	защото ни хареса значението на името а) какво е значението на името?	1	2	3	4	5
2	защото искахме нашето дете да получи определено умалително име а) кое умалително име? защо точно това умалително име?	1	2	3	4	5
3	защото искахме да избегнем умалително име, което не харесваме а) кое умалително име? защо искахте да избегнете това умалително име?	1	2	3	4	5
4	защото искахме името на детето да бъде международно а) защо искахте името да бъде международно?	1	2	3	4	5

1 – ДА, ТОЧНО 2 – ДА, ДОНЯКЪДЕ 3 – НЕЩО ПО СРЕДАТА 4 – НЕ, НЕ СЪВСЕМ 5 – НЕ, ИЗОБЩО НЕ						
5	защото искахме името да има връзка с деня, месеца или годината, в която нашето дете е родено а) каква е връзката с деня, месеца или годината когато е родено вашето дете?	1	2	3	4	5
6	защото искахме името да бъде подобно на другите имена в нашето семейство, името да има някаква връзка с другите имена в семейството а) по какъв начин имената са подобни? каква е връзката между тях?	1	2	3	4	5
7	защото искахме да дадем име на роднина а) каква роднинска връзка има вашето дете с това лице? защо искахте името да бъде на това лице?	1	2	3	4	5
8	защото искахме да дадем име на наш приятел а) защо точно името на този приятел?	1	2	3	4	5
9	защото искахме да дадем име на известно лице, напр. политик или спортист а) кое е това лице? защо искахте да дадете точно неговото име?	1	2	3	4	5
10	защото искахме да дадем име на герой от напр. книга или филм а) кое е това лице? защо искахте да дадете точно неговото име?	1	2	3	4	5

С. Други причини, които са повлияли на Вашия избор на името на детето. Как избрахте името? Използвахте ли книга с имена или друга подобна? Кога избрахте името? Има ли история, свързана с името, което сте избрали или такава, която е свързана с Вашия личен избор на име? Бихте ли сега, и защо, променили името? (Моля да продължите и на другата страница, ако е необходимо.)

D. Кой избира името на детето? (Изберете една от възможностите)

- ☐ майката
☐ бащата
☐ родителите заедно
☐ родителите заедно с братята/сестрите на детето
☐ братята/сестрите на детето
☐ родителите заедно със своите родители
☐ дядото и бабата по бащина линия
☐ дядото и бабата по майчина линия
☐ някой друг/някои други, кой:

ОСНОВНА ИНФОРМАЦИЯ**БРАТА И СЕСТРИ НА ДЕТЕТО (ако има):**

1. Име :	Възраст:	3. Име:	Възраст:
2. Име:	Възраст:	4. Име:	Възраст:

* обърнете внимание, че на тази страница става въпрос само за първото, т.е. личното, име!

РОДИТЕЛИ:

майка

баща

Име:
Възраст:
Месторождение:
Местожителство:
Образование:
Професия:
Националност:

*Етническа принадлежност***БАБА И ДЯДО ПО
МАЙЧИНА ЛИНИЯ:**

баба

дядо

Име:
Възраст:
Месторождение:
Местожителство:
Националност:

*Етническа принадлежност***БАБА И ДЯДО ПО
БАЩИНА ЛИНИЯ:**

баба

дядо

Име:
Възраст:
Месторождение:
Местожителство:
Националност:

*Етническа принадлежност***Кой попълни този формуляр?** (Изберете една от посочените възможности)

- ☐ майката
☐ бащата
☐ родителите заедно
☐ някой друг, кой:

Appendix III – Questionnaire in English translation

(PAGE 1)

Questionnaire

This is not a test to check your knowledge so there are no wrong answers. Please tell me how you decided on the name you gave your child who goes to the kindergarten where you received the questionnaire. If you have several children and you want to answer for each of them, please photocopy the questionnaire so that each child has his or her own form.

About the child

Name	Surname*	Other names (nickname, baptismal name or similar)
Date of birth – day	month	
Age		
Sex	<input type="checkbox"/> female	<input type="checkbox"/> male
Nationality	<input type="checkbox"/> Croat/Bulgarian	<input type="checkbox"/> Other, which:

About your choice of name for your child

A We wanted to give our child a name that is ... (circle the correct alternative on the right)

A1 unusual	1	2	3	4	5
A2 common	1	2	3	4	5
A3 modern	1	2	3	4	5
A4 traditional in our family	1	2	3	4	5
A5 traditional for our people	1	2	3	4	5
A6 common also outside our ethnic group	1	2	3	4	5
A7 beautiful	1	2	3	4	5
A8 sounds and “goes well” with the surname of the child	1	2	3	4	5
A9 a sign that we belong to a specific ethnic/religious group	1	2	3	4	5

1 – yes, exactly 2 – yes, more or less 3 – something in between 4 – no, not really 5 – no, absolutely not

B We chose the name for our child ... (circle the correct alternative on the right)

B1 because we liked the meaning of the name	1	2	3	4	5
B1a What does the name mean?					
B2 because we wanted the child to have a specific nickname	1	2	3	4	5

B2a Which nickname? Why that nickname?	
B3 because we wanted to avoid a specific nickname	1 2 3 4 5
B3a Which nickname? Why did you want to avoid that nickname?	
B4 because we wanted our child's name to be international	1 2 3 4 5
B4a Why did you want to give an international name?	

*If it is unpleasant for you to give the surname of your child, please leave empty

(PAGE 2)

**1 – yes, exactly 2 – yes, more or less 3 – something in between 4 – no, not really
5 – no, absolutely not**

B5 because we wanted the name to have a connection with the day, month or year the child was born	1 2 3 4 5
B5a How is the name connected to the day, month or year your child was born?	
B6 because we wanted the name to be similar to other names in our family, so that the names would have a connection	1 2 3 4 5
B6a How are the names similar? In what way are they connected?	
B7 because we wanted to give our child the name of a relative	1 2 3 4 5
B7a What is the family relation between your child and that relative? Why did you want to give your child a name after this relative?	
B8 because we wanted to give our child the same name as one of our friends	1 2 3 4 5
B8a Why this friend?	
B9 because we wanted to give our child the same name as a famous person, for	

instance a politician or a sportsman	1	2	3	4	5
B9a Who is that person? Why did you want to name your child after this person?						
B10 because we wanted to give our child the name of a fictional person, for instance someone in a book or a film		1	2	3	4	5
B10a Who is that person? Why did you want to name your child after this person?						

C Other things that influenced the choice of name for your child. How did you choose the name? Did you use a book with names or something similar? When did you choose the name? Do you have a story connected to the name or the name choice? Would you now change the name, and why? (Please continue on the second page if this space is not sufficient!)

(PAGE 3)

D Who chose the name for the child? (choose one of the alternatives)

- ☐ Mother
☐ Father
☐ Both parents together
☐ Both parents together with the child's siblings
☐ Child's siblings
☐ Both parents together with their own parents
☐ Grandfather and grandmother on the father's side
☐ Grandfather and grandmother on the mother's side
☐ Someone else/some other group of people, who:

Basic information (fill in or choose the correct alternative)

SIBLINGS OF THE CHILD (if any)

1. Name Age

PARENTS	mother	father
Name		
Age		
Place of birth		
Place of residence		
Education		

Occupation
Nationality

GRANDFATHER AND GRANDMOTHER ON THE MOTHER'S SIDE	grandmother
grandfather	
Name	
Age	
Place of birth	
Place of residence	
Nationality	

GRANDFATHER AND GRANDMOTHER ON THE FATHER'S SIDE	grandmother
grandfather	
Name	
Age	
Place of birth	
Place of residence	
Nationality	

Who filled in this questionnaire: (choose one of the alternatives)

- ☐ Mother
☐ Father
☐ Both parents together
☐ Someone else, who:

Appendix IV – Cover letter

HELSINGIN YLIOPISTO
SLAVISTIKAN JA BALTOLOGIAN
LAITOS



UNIVERSITY OF HELSINKI
DEPARTMENT OF SLAVONIC AND BALTIC
LANGUAGES AND LITERATURES

U Helsinkiju, 24.X.2001.

Poštovani roditelji,

Obraćam Vam se s molbom da odvojite malo Vašeg vremena i truda za moj upitnik o izboru osobnog imena Vašem djetetu.

Pripremam doktorat iz područja kroatistike i bugaristike na Sveučilištu u Helsinkiju. Pišem doktorsku disertaciju na temu izbora imena u Zagrebu i Sofiji.

Ovaj upitnik će poslužiti mome istraživanju. Cilj mu je saznati zašto roditelji biraju određeno ime svojem djetetu. Upitnik ste dobili preko dječjeg vrtića koji vaše dijete pohađa, dozvolom direktora vrtića. U različitim zagrebačkim vrtićima roditelji 300 djece ispunit će isti upitnik.

Ispunjeni upitnici bit će dio osnovne građe istraživačkog rada i neće biti objavljeni, tako da nitko neće moći identificirati osobe koje su ih ispunile. Svi primjeri u svim mojim tekstovima i izlaganjima o građi bit će izmišljeni i nitko osim mene neće imati pristup upitnicima. Neka od pitanja na upitniku su takvog karaktera da je možda nekome neugodno odgovoriti; slobodni ste izostaviti odgovore na ta pitanja. Ukoliko ne želite sudjelovati u istraživanju, molim Vas da to priopćite osoblju Vašeg vrtića, kao i razlog odustajanja.

Ako želite saznati rezultate analize ispunjenih upitnika, molim Vas da ili ostavite ime i potpunu adresu osoblju Vašeg vrtića, ili ih napišete na upitniku. Možete me kontaktirati i kasnije na dolje navedenu adresu. Izvještaj s rezultatima upitnika poslat ću u svibnju 2002, kada sam obradila građu, svim roditeljima koji su ostavili svoju adresu.

Upute:

- Ispunite upitnik; to bi trebalo trajati 10-25 minuta, zavisno od toga kako ga ispunjavate. Pogrešnih odgovora nema i svaki komentar je dobrodošao.
- Stavite ispunjeni upitnik u priloženu omotnicu i omotnicu vratite u vrtić prije 13.XI.2001.

Zahvaljujem na povjerenju, strpljenju i suradnji!

S poštovanjem,

Johanna Virkkula

Adresa (na poslu): Johanna Virkkula, Odsjek za slavenske i baltičke jezike i književnosti (Department of Slavonic and Baltic Languages and Literatures), Box 4, FIN-00014 Sveučilište u Helsinkiju, FINSKA

Telefonski broj (GSM): +358 40 503 8678

E-mail: johanna.virkkula@helsinki.fi

Web stranica na internetu: <http://www.helsinki.fi/~virkkula/>

HELSINGIN YLIOPISTO
SLAVISTIIKAN JA BALTOLOGIAN
LAITOS



UNIVERSITY OF HELSINKI
DEPARTMENT OF SLAVONIC AND BALTIC
LANGUAGES AND LITERATURES

Уважаеми родители,

Казвам се Йохана Вирккула и изучавам личните имена в българския език като част от работата си в Хелзинкския университет (Финландия). Понеже знам, че за вас е много важно името на детето (децата) ви, бих ви помолила да отделите малко време, за да отговорите на въпросите в кратката анкета, която съм подготвила. Това в никакъв случай не е строго "административна" анкета - в нея всички отговори са правилни! Интересува ме по какви причини сте избрали името на детето (децата) си и ви моля да попълните своите спонтанни мисли и реакции на въпросника.

Нека тук обясня малко по-подробно какво значат вариантите на отговорите (от 1 до 5) във въпросника. Ще вземем за пример твърдението А-3 ("Искахме да дадем на нашето дете име, което да е модерно"). Единица означава, че за избора на името е било от решаващо или от много голямо значение името да БЪДЕ модерно. Двойка означава, че да е модерно името е било само донякъде от значение. Тройка означава, че за вас не е било от значение дали името е модерно или не. Четворка означава, че донякъде ви се е искало името да не е модерно. Петица означава, че за вас е било много важно името да НЕ Е модерно. Както виждате, тук няма единствено верен отговор, така че просто оградете цифрата, която според вас е най-близо до мнението ви.

Всеки попълнен въпросник има много голяма научна стойност за мен и моето изследване. Ако ви интересуват резултатите от изследването ми, които най-вероятно ще бъдат готови през септември, ще се радвам да ви изпратя резюме. За целта можете да напишете адреса си на гърба на въпросника или да ми го пратите по обикновена или електронна поща (вижте адреса ми по-долу).

За данните, попълнени от вас в анкетите, ще се спазва принципа на конфиденциалност, цялата информация ще бъде запазена и неразгласявана от мен.

Моля ви още да върнете въпросника в детската градина, в която сте го получили, най-късно във понеделник 28.1.2002.

Предварително ви благодаря най-сърдечно за неоценимата помощ!

С уважение,

Йохана Вирккула

Адрес: Johanna Virkkula
Department of Slavonic and Baltic Languages and Literatures
PO Box 4
FIN-00014 University of Helsinki
FINLAND

Електронна поща: johanna.virkkula@helsinki.fi
web: <http://www.helsinki.fi/~virkkula>

Cover letter in English translation

Dear Parents,

I come to you with a request to take a little of your time and effort for my questionnaire about the choice of name for your child.

I am preparing a doctorate in Croatian and Bulgarian studies at the University of Helsinki. I am writing a doctoral dissertation on the choice of names in Zagreb and Sofia.

This questionnaire will serve my research. Its goal is to find out why parents choose a specific name for their child. The questionnaire is distributed through your child's kindergarten, with the permission of the kindergarten's director. The parents of 300 children in different Zagreb kindergartens will be given the same questionnaire.

Completed questionnaires will be part of the basic materials of my study and will not be released, so no one will be able to identify individuals who have completed the questionnaires. All examples in my reports and presentations on the study will be anonymised when needed and no one but me will have access to the questionnaires. Some of the questions on the questionnaire are such that you might feel uncomfortable answering; you are free to leave out the answers to these questions. If you do not want to participate in the study, please tell the staff of your kindergarten and also tell them why you do not want to participate.

If you want to know the results of the survey, please leave your name and full address to the kindergarten staff, or include it with the questionnaire. You can also contact me later on the address below. A report with the results of the questionnaire will be sent out in May 2002, when I have processed the data, to all parents whose addresses I have.

Instructions:

Fill out the questionnaire, it should take 10–25 minutes, depending on how you complete it. There are no incorrect answers and every comment is welcome.

Place the completed questionnaire in the enclosed envelope and return the envelope to the kindergarten before 13.XI.2001.

Thank you for your trust, patience and cooperation!

Sincerely,

Johanna Virkkula

Appendix V – Closed answers

Zagreb	<i>yes, exactly</i>	<i>yes, more or less</i>	<i>something in between</i>	<i>no, not really</i>	<i>no, absolutely not</i>	<i>missing or unclear answer</i>
A1 unusual	17 6.6%	28 10.9%	28 10.9%	29 11.2%	86 33.3%	70 27.1%
A2 common	22 8.5%	47 18.2%	37 14.3%	39 15.1%	41 15.9%	72 27.9%
A3 modern	26 10.1%	37 14.3%	38 14.7%	39 15.1%	46 17.8%	72 27.9%
A4 hereditary	33 12.8%	12 4.7%	9 3.5%	19 7.4%	122 47.3%	63 24.4%
A5 traditional	42 16.3%	41 15.9%	23 8.9%	25 9.7%	70 27.1%	57 22.1%
A6 interethnic	45 17.4%	46 17.8%	22 8.5%	31 12.0%	45 17.4%	69 26.7%
A7 beautiful	179 69.4%	22 8.5%	4 1.6%	1 0.4%	6 2.3%	46 17.8%
A8 surname	56 21.7%	51 19.8%	28 10.9%	25 9.7%	29 11.2%	69 26.7%
A9 community	23 8.9%	20 7.8%	10 3.9%	25 9.7%	109 42.3%	71 27.5%
B1 meaning	75 29.1%	32 12.4%	24 9.3%	23 8.9%	61 23.6%	43 16.7%
B2 nickname	5 1.9%	3 1.2%	5 1.9%	25 9.7%	156 60.5%	64 24.8%
B3 avoid nickname	26 10.1%	13 5.0%	9 3.5%	17 6.6%	128 49.6%	65 25.2%
B4 international	36 14.0%	31 12.0%	27 10.5%	25 9.7%	80 31.0%	59 22.9%
B5 date	10 3.9%	8 3.1%	4 1.6%	13 5.0%	160 62.0%	63 24.4%
B6 similar	29 11.2%	18 7.0%	12 4.7%	18 7.0%	126 48.8%	55 21.3%
B7 relative	29 11.2%	5 1.9%	2 0.8%	13 5.0%	150 58.1%	59 22.9%
B8 friend	4 1.6%	4 1.6%	3 1.2%	13 5.0%	170 65.9%	64 24.8%
B9 famous person	7 2.7%	8 3.1%	4 1.6%	6 2.3%	170 65.9%	63 24.4%
B10 fictional person	7 2.7%	2 0.8%	1 0.4%	10 3.9%	173 67.0%	65 25.2%

Sofia	<i>yes, exactly</i>	<i>yes, more or less</i>	<i>something in between</i>	<i>no, not really</i>	<i>no, absolutely not</i>	<i>missing or unclear answer</i>
A1 unusual	8 2.2%	15 4.2%	14 3.9%	27 7.5%	108 30.2%	186 52.0%
A2 common	27 7.5%	34 9.5%	31 8.7%	36 10.1%	53 14.8%	177 49.4%
A3 modern	22 6.2%	20 5.6%	40 11.2%	23 6.4%	78 21.8%	175 48.9%
A4 hereditary	113 31.6%	42 11.7%	19 5.3%	13 3.6%	67 18.7%	104 29.1%
A5 traditional	53 14.8%	32 8.9%	19 5.3%	28 7.8%	55 15.4%	171 47.8%
A6 interethnic	10 2.8%	13 3.6%	10 2.8%	31 8.7%	97 27.1%	197 55.0%
A7 beautiful	153 42.7%	51 14.3%	13 3.6%		3 0.8%	138 38.6%
A8 surname	47 13.1%	46 12.9%	33 9.2%	12 3.4%	37 10.3%	183 51.1%
A9 community	7 2.0%	13 3.6%	6 1.7%	14 3.9%	125 34.9%	193 53.9%
B1 meaning	115 32.1%	34 9.5%	27 7.5%	23 6.4%	55 15.4%	104 29.1%
B2 nickname	20 5.6%	24 6.7%	11 3.1%	34 9.5%	106 29.6%	163 45.5%
B3 avoid nickname	7 2.0%	8 2.2%	9 2.5%	31 8.7%	137 38.3%	166 46.4%
B4 international	14 3.9%	17 4.8%	13 3.6%	29 8.1%	134 37.4%	151 42.2%
B5 date	10 2.8%	4 1.1%	5 1.4%	25 7.0%	158 44.1%	156 43.6%
B6 similar	86 24.0%	46 12.9%	15 4.2%	10 2.8%	76 21.2%	125 34.9%
B7 relative	119 33.2%	43 12.0%	6 1.7%	11 3.1%	71 19.8%	108 30.2%
B8 friend	2 0.6%	4 1.1%	4 1.1%	7 2.0%	179 50.0%	162 45.3%
B9 famous person	6 1.7%	6 1.7%	4 1.1%	5 1.4%	178 49.7%	159 44.4%
B10 fictional person	4 1.1%	3 0.8%	6 1.7%	7 2.0%	175 48.9%	163 45.5%

Appendix VI – Open answers

Names

Zagreb: Names which occur only once in the material and are not found in Šimundić 1988 or Jarm 1996 are not included

Alen	Goran
Ana	Grigor
Anamarija	Hana
Andrej	Hrvoje
Andrija	Irena
Anita	Iva
Antonio	Ivan
Bojan	Ivana
Borna	Ivona
Bruna	Jakov
Bruno	Jan
Buga	Jana
Daniel	Josip
Danijela	Josipa
Dario	Juraj
Denis	Karla
Dinko	Karlo
Dino	Katarina
Domagoj	Katja
Dominik	Klara
Dora	Krešimir
Dorotea	Kristian
Elisabeth	Kristian Petar
Elizabeta	Kristijan
Elvin	Kristina
Ema	Lana
Eugen	Lea
Eva	Leon
Filip	Leopold
Fran	Lidija
Gea	Lucija

Luka	Patrik
Magdalena	Paula
Maja	Pavao
Marija	Petar
Marijan	Petra
Marin	Rahela
Marina	Renato
Marjeta	Robert
Mark	Roko
Marko	Sandro
Marta	Sanja
Martin	Sara
Martina	Sebastijan
Matea	Srećko
Matej	Suzana
Mateo	Sven
Matija	Tea
Matko	Tena
Mia	Tina
Mihael	Tomislav
Mirta	Toni
Mislav	Valentin
Monika	Valentino
Morana	Valerija
Natalija	Viktorija
Neven	Vladimir
Nika	Zrinka
Nikola	Zvonimir
Nikolina	
Nina	
Ninoslav	
Patricia	

Sofia: Names which occur only once in the material and are not found in Kovačev 1987 or Kalkanova 1996 are not included

Аделина <i>Adelina</i>	Анди <i>Andi</i>
Александра <i>Aleksandra</i>	Андон <i>Andon</i>
Александър <i>Aleksandăr</i>	Анелия <i>Anelija</i>
Ана-Мария <i>Ana-Marija</i>	Анна <i>Anna</i>

Антон *Anton*
 Антония *Antonija*
 Асен *Asen*
 Ася *Asja*
 Атанас *Atanas*
 Биляна *Biljana*
 Богдан *Bogdan*
 Божидар *Božidar*
 Борис *Boris*
 Борислав *Borislav*
 Борислава *Borislava*
 Боян *Bojan*
 Бояна *Bojana*
 Валентин *Valentin*
 Валентина *Valentina*
 Васил *Vasil*
 Велислава *Velislava*
 Венелин *Venelin*
 Вера *Vera*
 Вероника *Veronika*
 Весела *Vesela*
 Веселин *Veselin*
 Веселка *Veselka*
 Вивиян *Vivijan*
 Виктор *Viktor*
 Виктория *Viktorija*
 Виолета *Violeta*
 Владимир *Vladimir*
 Владимира *Vladimira*
 Волен *Volen*
 Габриела *Gabriela*
 Галина *Galina*
 Георги *Georgi*
 Гергана *Gergana*
 Данаил *Danail*
 Даниел *Daniel*
 Дария *Darija*
 Даяна *Dajana*
 Денис *Denis*
 Десислава *Desislava*
 Димитър *Dimităr*
 Добромир *Dobromir*

Ева *Eva*
 Евга *Evga*
 Евелина *Evelina*
 Евтим *Evtim*
 Елена *Elena*
 Елизабет *Elizabet*
 Елица *Elica*
 Елия *Elija*
 Емануела *Emanuela*
 Емил *Emil*
 Емили *Emili*
 Емилия *Emilija*
 Естер *Ester*
 Жанета *Žaneta*
 Жени *Ženi*
 Здравко *Zdravko*
 Ива *Iva*
 Ивайло *Ivajlo*
 Иван *Ivan*
 Иванина *Ivanina*
 Ивета *Iveta*
 Иво *Ivo*
 Ивон *Ivon*
 Ивона *Ivona*
 Ида *Ida*
 Изабел *Izabel*
 Илия *Ilija*
 Ирен *Iren*
 Ирена *Irena*
 Ирина *Irina*
 Искра *Iskra*
 Йоана *Joana*
 Йоанна *Joanna*
 Йонка *Jonka*
 Калина *Kalina*
 Калоян *Kalojan*
 Камелия *Kamelija*
 Камен *Kamen*
 Карина *Karina*
 Кирил *Kiril*
 Константин *Konstantin*
 Красимир *Krasimir*

Красимира *Krasimira*
 Криста *Krista*
 Кристиан *Kristian*
 Кристина *Kristina*
 Крестия *Krestija*
 Крестиян *Krestijan*
 Лазарина *Lazarina*
 Лилия *Lilija*
 Лия *Lija*
 Луиза *Luiza*
 Любен *Ljuben*
 Любомир *Ljubomir*
 Любомира *Ljubomira*
 Магдалена *Magdalena*
 Марая *Maraja*
 Маргарита *Margarita*
 Мария *Marija*
 Марина *Marina*
 Марио *Mario*
 Марта *Marta*
 Мартин *Martin*
 Мартина *Martina*
 Методи *Metodi*
 Методий *Metodij*
 Мила *Mila*
 Милен *Milen*
 Милена *Milena*
 Милкана *Milkana*
 Михаил *Mihail*
 Моника *Monika*
 Наталия *Natalija*
 Невена *Nevena*
 Никол *Nikol*
 Никола *Nikola*
 Николай *Nikolaj*
 Николета *Nikoleta*
 Нина *Nina*
 Огнян *Ognjan*
 Олга *Olga*
 Оля *Olja*
 Паулин *Paulin*
 Павел *Pavel*

Петър *Petăr*
 Пламена *Plamena*
 Пресиян *Presijan*
 Рад *Rad*
 Радослав *Radoslav*
 Радостина *Radostina*
 Ралица *Ralica*
 Росен *Rosen*
 Сара *Sara*
 Сашка *Saška*
 Сия *Sija*
 Сияна *Sijana*
 Силвия *Silvija*
 Симеон *Simeon*
 Симона *Simona*
 Стефан *Stefan*
 Стефани *Stefani*
 Стефания *Stefanija*
 Стойко *Stojko*
 Стоян *Stojan*
 Свилен *Svilen*
 Татьяна *Tatjana*
 Теодор *Teodor*
 Теодора *Teodora*
 Филип *Filip*
 Християна *Hristijana*
 Христина *Hristina*
 Христо *Hristo*
 Цоньо *Conjo*
 Цветан *Cveta*
 Цветелина *Cvetelina*
 Цветина *Cvetina*
 Цветозар *Cvetozar*
 Юлиана *Juliana*
 Юрий *Jurij*
 Яна *Jana*

Answers

Zagreb – B1a

Question B1 HTJELI SMO DATI NAŠEM DIJETETU IME KOJE SMO IZABRALI ... JER SE NAMA SVIDJELO ZNAČENJE IMENA We chose the name for our child ... because we liked the meaning of the name.

B1a ŠTO ZNAČI IME? What does the name mean?

[B1a Z1] NAŽALOST, SAD SE NE MOGU SJETITI Unfortunately, now I can't remember.

[B1a Z2] JEDAN OD 4 EVANĐELISTA (SVETI MATEJ) – RODIO SE NA VELIKI ČETVRTAK, ČETVRTI DAN ČETVRTOG MJESECA (ČETVRTI ČLAN NAŠE OBITELJI) One of the four evangelists (Saint Matthew) – he was born on Maundy Thursday²⁵, on the fourth day of the fourth month [April²⁶] (the fourth member of our family).

[B1a Z5] GEA=STAROGRČKA BOŽICA, MAJKA ZEMLJA Gea = Goddess in the ancient Greek mythology, earth mother.

[B1a Z10] LILJAN Lily.

[B1a Z11] CVIJET Flower.

[B1a Z12] OPREZAN Vigilant.

[B1a Z13] NISAM BAŠ SIGURNA DA OVO IME IMA NEKO ODREĐENO ZNAČENJE I'm not really sure that this name has a specific meaning.

[B1a Z16] ASOCIRA NA ZALJUBLJENOST, LJUBAV Associated with being in love, love.

[B1a Z18] NE ZNAČI NIŠTA, JEDNOSTAVNO NAM SE SVIĐA TO IME It doesn't mean anything. We simply liked the name.

[B1a Z20] IME DJEČAKA IZ ISTOIMENOG FILMA O DENISU MICHELU – NESTAŠNOM DJEČAKU It's the name of a boy from a film with the same name – Dennis the Menace, mischievous boy.

[B1a Z23] DOBROTA, ODLUČNOST Kindness, decisiveness.

[B1a Z24] ONAJ KOJI JE PLEMITOG RODA He who is of noble family.

[B1a Z25] KLARA=JASNA, SVETA KLARA Klara = Clear, Saint Clare.

[B1a Z29] LJUBITELJ KONJA Lover of horses.

[B1a Z30] EVA=ŽIVOT Eva = life.

[B1a Z31] MALA MARIJA->MAJA Little Marija -> Maja.

[B1a Z33] DIVLJA RUŽA Wild rose.

[B1a Z39] IME PREDVODNICE JEDNOG PLEMENA U 7. ST. KOJE SE NASELJAVA NA DANAŠNJIM PODRUČJIMA HRVATSKE The name of a leader of a tribe in the seventh century that settled in the current Croatian territory.

[B1a Z40] SVETI NIKOLA Saint Nicholas.

[B1a Z41] IME JE PRVENSTVENO DATO PO OCU, A I ZNAČAJNOST NAM JE TAKOĐER ODGOVARALA TJ. POVEZANO JE S VJEROM. The name is primarily given after the father, but the significance was also appropriate, i.e. it [the name] is connected with our faith.

[B1a Z44] MIR Peace.

[B1a Z46] LUX (SVJETLOST) Lux (light).

[B1a Z50] NEŠTO PO ČEMU SE LJUDI RAZLIKUJU, UZ NIZ DRUGIH KARAKTERISTIKA. Something by which people are different, along with a number of other characteristics.

²⁵ Thursday in Croatian includes parts of the word four: *četvrtak* 'Thursday', *četiri* 'four'.

²⁶ Calling months by their number instead of their name (that is, saying the fourth month instead of April) is very frequent in Croatian.

[B1a Z51] “SVE ILI NIŠTA”, ODNOSNO OVISI O TOME KAKO GLEDATI NA POJAM IME. ‘All or nothing’, in other words it depends on how we see name as a concept.

[B1a Z54] HRVATSKI KRALJ U SREDNJEM VIJEKU. PORAZIO JE BIZANT VLADAPO PODRUČJEM OD LABINA DO NERETVE. U NJEGOVO VRIJEME HRVATSKO KRALJEVSTVO U SRIJEDNEM VIJEKU JE BILO BOGATO I MOĆNO. Croatian king in the Middle Ages. He defeated the Byzantine Empire, ruled a region from Labin to Neretva. In his time, the Kingdom of Croatia was rich and powerful.

[B1a Z55] IME JE NEŠTO LIJEPO ŠTO NAS OZNAČAVA The name is something beautiful that identifies us.

[B1a Z59] TIJA JE SKRAĆENO OD MATIJA HEBREJSKI KORIJEN: MATATH DAR JAH BOŽJI (SAZNALI NAKNADNO!) Tija is short for Matija. Hebrew root: Matath Jah God’s gift (found out later!).

[B1a Z61] DOLAZI OD GLAGOLA MISLITI It comes from the verb ‘to think’.

[B1a Z63] LIDIJA – EMANCIPIRANA Lidija – emancipated.

[B1a Z65] KNJEGINJA [sic], PRINCEZA Duchess, princess.

[B1a Z68] GRČKA BOŽICA POBJEDE Greek goddess of victory.

[B1a Z69] SVJETLOST Light.

[B1a Z75] U INDIJSKOJ RELIGIJI JE TO BOŽICA NAD BOŽICAMA, S “EGZOTIČNOM” NARAVI In Indian religion [Hinduism] she is the goddess of goddesses, with an ‘exotic’ personality.

[B1a Z76] ČOVJEK Man.

[B1a Z80] ŽUTA RUŽA, BOŽICA Yellow rose, goddess.

[B1a Z82] NISMO RAZMIŠLJALI O ZNAČENJU IMENA We did not think about the meaning of the name.

[B1a Z86] LANA – PRI TOME MISLIM NA LANE – VRLO PLAHU, MIRNU I NJEŽNU ŽIVOTINJICU. ZVUČI MI NJEŽNO I MILO. SUPRUG JE ŽELIO DA BUDE ŽELJKA, JER JE ON ŽELJKO, A ONA JE “TREĆA” CURICA I NJEGOVA ŽELJA JE BILA DA IMAMO TREĆE DIJETE ... Lana – by that I think of a fawn,²⁷ a very timid, calm and delicate small animal, I think it sounds tender and sweet. My husband wanted to call her Željka [želja 'wish'], because he is Željko and she is the ‘third’ girl and he wished that we’d have a third child ...

[B1a Z88] JAN: U PREVODU S LATINSKOG ZNAČI: “BOG JE MILOSTIV” Jan: when translated from Latin means ‘God is gracious’.

[B1a Z91] STIJENA Rock.

[B1a Z92] RODITELJ ISUSOV I ZAŠTITNIK SVETE OBITELJI Jesus’s parent and protector of the holy family.

[B1a Z93] LUKA – EVANĐELISTA Luke – the evangelist.

[B1a Z99] LAV – ? Lion – ?

[B1a Z101] IME SE POJAVLJUJE U BIBLIJI. VJERSKO JE; 1) TO NAM SE SVIDJELO; 2) KRATKO JE; 3) LIJEPO JE 4) NEKAKO NJEŽNO I TOPLO The name appears in the Bible. It is religious. 1. We liked that. 2. It is short. 3. It is beautiful. 4. Somehow tender and warm.

[B1a Z103] NATAN = DAR (HEBR.) NATANIJE = DAR BOŽJI (HEBR.) Natan = Gift (Hebr.) Natanijel = God’s gift (Hebrew).

[B1a Z104] NOSI IME KAO I NJEGOV TATA He has the same name as his father.

[B1a Z105] DA SU ROĐENI U HRVATSKOJ I DA VOLE ŠTO SU HRVATI That they are born in Croatia and love that they are Croatian.

[B1a Z106] IME JE DOBIO PO SVOM OCU – MLADEN-U. NJEGA ODMALENA ZOVU DANNY KAO NASTAVAK IMENA; JER JE ŽIVIO KAO DIJETE U NIZOZEMSKOJ PA JE MATIČNO IME BILO TEŠKO ZA IZGOVOR STRANCIMA. He was named after his father – Mladen. He’s been

²⁷ For those of us who are not native speakers of English: think Bambi.

called Danny since he was small in addition to his name; because he lived as a child in the Netherlands and so his original name was difficult to pronounce for foreigners.

[B1a Z107] PODSJEĆA NA MORE It reminds us of the sea.

[B1a Z114] DOMINUS = GOSPODIN, DOMINACIJA = GOSPODARENJE, PREVLAST, DOMINIJ = POSJED, IMANJE, DOMINANTAN = ISTAKNUT, KOJI PREVLAĐAVA Dominus = the Lord. Dominacija = ruling, control, Dominij = property, estate, Dominantan = outstanding, which prevails.

[B1a Z115] "GOSPODNIJ" – DAR GOSPODINA, BOGA 'The Lord's' – Gift from the Lord, God.

[B1a Z116] HEBREJSKI – BOŽJI SUDAC Hebrew – God's judge.

[B1a Z118] "OD BOGA DAROVANA" (DOROTEA) I SVIDJELO NAM SE IME KAO IME. 'Received as a gift from God' (Dorotea) and we liked the name as a name.

[B1a Z121] VEZA SA BOŽANSKIM Connected with the Divine.

[B1a Z124] NEMA ZNAČENJE It has no meaning.

[B1a Z125] U PRENESEKOM ZNAČENJU, I IME KRISTA, TJ. NEŠTO ŠTO JE SVETO I ZAŠTIĆENO SAMIM ZNAČENJEM SVOG IMENA. As a figurative meaning and the name of Christ, i.e. something that is holy and protected by the mere meaning of the name.

[B1a Z127] NIJE BITNO It is not important.

[B1a Z128] DRAGA Dear.

[B1a Z129] MAGDALENA JE SKRAĆENO IME OD IMENA MARIJA MAGDALENA Magdalena is a shortened version of the name Mary Magdalene.

[B1a Z130] ZNAČI DA JE HRVAT I DA VOLI SVOJU ZEMLJU HRVATSKU It means he is a Croat and loves his country Croatia.

[B1a Z132] POČINJE SA D It starts with D.

[B1a Z133] OČEKIVALI SMO DJEVOJČICU (KOJA JE TREBALA DOBITI IME NINOČKA PO ROMANU[]) KAD SE RODIO SIN – DOBIO JE IME NINOSLAV We expected a girl (who was supposed to be named Ninočka after the novel) when a son was born – he got the name Ninoslav.

[B1a Z134] -CRKVENO IME /KATOLIČKO/ -IME APOSTOLA Church name (Catholic), name of an apostle.

[B1a Z136] JURAJ – NAGOVJEŠTAJ BUĐENJA PRIRODE, ŽIVOTA (PROLJEĆE) Juraj – harbinger of the awakening of nature, life (spring).

[B1a Z137] LOVRO – LAURENCIJE – LAT. "LOVOROM OVJENČANI" Lovro – Laurencije – Latin 'crowned with a laurel wreath'.

[B1a Z139] NE ZNAM ŠTO TOČNO ZNAČI, ALI JE DOBILA IME PO ELIZABETI KOJA JE PRVA PRIMILA SVETU MARIJU. I don't know what it means exactly, but she was named after Elizabeth who was the first to receive Holy Mary.

[B1a Z140] SVETAC Saint.

[B1a Z142] SVETI MARKO Saint Mark.

[B1a Z150] BORNA – PRVI HRVATSKI KNEZ Borna – the first Croatian prince.

[B1a Z152] NASLJEDNO U OBITELJI Hereditary in the family.

[B1a Z155] IVNA JE ŽENSKI OBLIK PREMA IVAN. Ivna is a female version of Ivan.

[B1a Z161] 24.2. SV. MATIJA February 24 Saint Matthew.

[B1a Z163] NEDJELJKO, DAN BOŽJI – NEDJELJA Sunday child, God's day – Sunday.

[B1a Z164] IME ZNAČ. SV. MONIKA The name means Saint Monica.

[B1a Z165] SLAVI SE NA DAN SV. MARTINA (MARTINA) Celebrated on the day of Saint Martin (Martina).

[B1a Z172] SVETAC Saint.

[B1a Z177] NE[]ZNAM I don't know.

[B1a Z180] IME JE SLUČAJNO POVEZANO S IMENOM APOSTOLA SV. FILIPA, ŠTO NIJE I DRUGI PUT BIO UVJET, ALI JE TAKOĐER KRATKO I BEZ MOGUĆNOSTI “IZVEDENICA” The name is by chance connected with the name of the apostle Saint Philip, which was for the second time not a condition, but it is also short and without possibilities for ‘derivatives’.

[B1a Z181] NE ZNAM DA LI IME MARKO IMA NEKO ODREĐENO ZNAČENJE. IZBOR IMENA BIO JE VIŠE ZBOG TOGA ŠTO OVO IME IMA NEKU POV[ⁱ]JEST. SVI ZNAMO DA JE U POVJESTI BILO POZNATIH LIČNOSTI KOJE SU NOSILE OVO IME, BILO KOD NAS ILI U INOZEMSTVU. I don’t know if the name Marko has any specific meaning. The name was chosen more because it has a history. We all know well-known historical figures who have had this name, both here and abroad.

[B1a Z186] IME JE IZVEDENO IZ IMENA JEDNOG OD DVANAESTORICE APOSTOLA – SV. PETRA (DJELUJE “PLEMENITO”); KRATKO JE I DOJMLJIVO The name comes from the name of one of the twelve apostles – Saint Peter (it seems ‘noble’); it’s short and impressive.

[B1a Z187] BORNA JE BIO HRVATSKI KNEZ. Borna was a Croatian prince.

[B1a Z190] -KRATKA VERZIJA TRADICIONALNOG IMENA IVAN – IVANA Short version of the traditional name Ivan – Ivana.

[B1a Z192] ZRINSKI – ZNAK DA PRIPADAMO ODREĐENOJ ETNIČKOJ/VJERSKOJ ZAJEDNICI Zrinski – A sign that we belong to a specific ethnic/religious community.

[B1a Z193] (MAMA) DIN (TURCIZAM) = VJERA – NISAM SIGURNA DA IMA VEZE SA IMENOM (Mum) din (Turkism) = Faith – I’m not sure it has a connection with the name.

[B1a Z196] JER NA KINESKOM IMA ZNAČENJE: – MIRNA LJEPOTICA – Because in Chinese it means ‘calm beauty’.

[B1a Z197] POBJEDA Victory.

[B1a Z198] CVIJET – ILI LJEKOVITO BILJE NJEŽNO I LIJEPO Flower – or medicinal herb tender and beautiful.

[B1a Z199] NIŠTA POSEBNO! Nothing special!

[B1a Z203] NAOMI JE IME JOŠ IZ DOBA PRIJE KRISTA; STAROŽIDOVSKO; NAOMI JE KĆI KRALJA I KRALJICE – ZNAČI PRINCEZA Naomi is a name from the era before Christ; old Jewish; Naomi is the daughter of the king and the queen – that is princess.

[B1a Z204] IME ZNAČI OSOBU. The name means the person.

[B1a Z206] TALIJANSKI = MOJA My in Italian.

[B1a Z211] IZ BIBLIJE PETAR = STIJENA From the Bible Peter = rock.

[B1a Z212] PO BIBLIJI “PONOVO ROĐEN; PREPOROĐEN” According to the Bible ‘born again; revived’.

[B1a Z216] FRAN(C) – ZNAČI ČVRST (NOVAC²⁸ ...). IME JE IZ HRV. POVIJESTI: FRANK KRSTO FRANKOPAN, F. KRŠINIĆ, F. MAŽURANIĆ, F. GELOVIĆ – IMENA HRV. UMJETNIKA, PJESNIKA Fran(c) – means firm (money ...). It is a name from Croatian history; Fran Krsto Frankopan, F. Kršinić, F. Mažuranić, F. Gelović – names of Croatian artists, poets ...

[B1a Z217] NAŠE, HRVATSKO IME; UJEDNO OPĆEG ZNAČENJA (U KATOLIČKIM – MAJKA BOŽJA...); NE ZNAČENJE KAO TAKVO – VEĆ SIMOBIČKI²⁹ [sic; pro simbolički?]; Our, Croatian name; at the same time of universal meaning (in the Catholic – Mother of God ...); not the meaning as such – but symbolic.

[B1a Z224] SVJETLOST Light.

[B1a Z225] SREĆA, RADOST Luck/fortune, joy.

²⁸ The respondent is apparently thinking of franc, the currency used in France (before the euro), Switzerland and several other countries.

²⁹ The questionnaire says *simobički*; the word aimed for is probably *simbolički*.

[B1a Z230] ZNAČENJE DRUGOG IMENA PETAR (ST[I]JENA) The meaning of the second name Petar (rock).

[B1a Z231] NEMA ZNAČENJA, ILI TO MI NE ZNAMO It has no meaning, or we do not know it.

[B1a Z232] NA ŽALOST NISAM UPUĆENA ŠTO ZNAČI IME ANA. Unfortunately I don't know what the name Ana means.

[B1a Z233] MARTIN – SVETI MARTIN SIN MI SE ZOVE MARKO, MUŽ TINO MARKO + TINO = MARTINO, POŠTO JE HRVAT, ONDA MARTIN Martin – holy Martin, my son is called Marko, husband Tino, Marko + Tino = Martino and because he's Croatian, then Martin.

[B1a Z234] SVJETLOST Light.

[B1a Z236] KRŠČANIN Christian.

[B1a Z237] IME NE ZNAČI SAMO PO SEBI NIŠTA, ALI JE OSOBA TOG IMENA ZNAČAJNA U NAŠOJ POVIJESTI The name doesn't mean anything by itself, but a person with this name was significant in our history.

[B1a Z242] MARINA, MORSKA, OD MORA Marina, sea, from the sea.

[B1a Z247] MILA BOGU Dear to God.

[B1a Z251] TATI SE JAKO SVIDJELO KADA GA JE ČUO U PJESMI EROSA RAMAZZOTIJA. ZNAMO DA NA TALIJANSKOM ZNAČI SUTRA, ALI NAM SE SVEJEDNO SVIDJELO KAKO ZVUČI. POSTOJI I BIBLIJSKA SARA, ALI ONA NAM NIJE BILA PRVA MISAO The father very much liked when he heard Eros Ramazotti's song, we know it means 'tomorrow' in Italian, but we liked how it sounds. There exists also a Biblical Sarah, but she was not our first thought.

[B1a Z252] DIVLJA RUŽA. BAŠ JOJ PRISTAJE PO KARAKTERU, ALI NA ŠARMANTAN NAČIN. BORBENA JE, UPORNA, ZNA ŠTO HOĆE, MISLIM DA ĆE SE UVIJEK DOBRO SNAČI U ŽIVOTU I ZNATI IZBORITI SE ZA SEBE. Wild rose. It fits her character so well, in a charming way. She's energetic, persistent, she knows what she wants, I think she will always get on in life and know how to fight for herself.

[B1a Z254] PETRA = STIJENA (LAT.) Petra = rock (Latin).

[B1a Z255] SVJETLOST Light.

Sofia – B1a

Question B1 ИЗБРАХМЕ НА НАШЕТО ДЕТЕ ТОВА ИМЕ ... ЗАЩОТО НИ ХАРЕСА ЗНАЧЕНИЕТО НА ИМЕТО We chose the name for our child ... because we liked the meaning of the name

B1a КАКВО Е ЗНАЧЕНИЕТО НА ИМЕТО? What does the name mean?

[B1a S8] НЕЖНО, НО СИЛНО И ОМАЙНО ЦВЕТЕ, ПРИТЕЖАВАЩО НЕПРИНУДЕНOST И ОЧАРАВАЩО С ЕСТЕСТВЕННОСТТА СИ. Tender, but strong and enchanted flower, which possesses naturalness and enchants with its natural and unaffected manners.

[B1a S9] РАДОСТ, ВЕСЕЛОСТ Joy, merriment.

[B1a S10] ЛЮБОВ И МИР Love and peace.

[B1a S13] ОЗНАЧАВА ДАР ОТ БОГА ХАРЕСВА НИ. It means gift from God. We like it.

[B1a S19] СТАРОЕВРЕЙСКО – АНТИЛОПА, ТЕЛЕ Hebrew – antelope, calf.

[B1a S20] ЗАЩОТО Е МИЛО И БЛАГОРОДНО Because it is nice and noble.

[B1a S30] ИМА СВЕТИ НИКОЛА – ЧУДОТВОРЕЦ There is a Saint Nicholas the Miracle Maker.

[B1a S31] ВЕНЕЦ, КОРОНА Wreath, crown.

[B1a S33] НЕ ЗНАМ, КАКВО Е ЗНАЧЕНИЕТО НА ИМЕТО, НО В БЪЛГАРСКИЯ ЕЗИК СЕ СВЪРЗВА С ДОБЪР, ОТЗИВЧИВ ЧОВЕК И СЪВПАДА С ИЗЛЪЧВАНЕТО НА ДЕТЕТО I don't

know what the name means, but in the Bulgarian language it is associated with a good, warm-hearted person and it matches the impression of the child.

[B1a S35] ПОБЕДА Victory.

[B1a S36] МАРИЯ – МАЙКАТА Maria – the Mother.

[B1a S38] ОГНЕНА, ПЛАМЕННА Fiery, ardent.

[B1a S39] ОГНЕНА Fiery.

[B1a S40] ПОБЕДА Victory.

[B1a S43] ЗАЩОТО ИМЕТО Е СИМВОЛ НА НЕЩО ХУБАВО – РАДОСТ Because the name is a symbol of something nice – joy.

[B1a S44] ЗНАЧЕНИЕТО, Е ЧЕ ИМЕТО Е РАДОСТИНА – РАДОСТ НЕЩО ХУБАВО The meaning is that the name is Radostina – joy, something nice.

[B1a S45] ПОБЕДА Victory.

[B1a S46] ПОБЕДА Victory.

[B1a S50] ТЕОДОР ОЗНАЧАВА: БОЖИ ДАР, ДАР ОТ БОГА. Teodor means: God's gift, gift from God.

[B1a S52] “ДАР БОЖИЙ” ЗАПИСАНО Е НА ИМЕТО НА СВ. ТЕОДОР ТИРОН ‘Gift from God’ it's registered in the name of Saint Theodore the Tyro.

[B1a S56] АЛЕКСАНДЪР – “ВЕЛИКИ” Aleksandăr – ‘the Great’.

[B1a S57] ГЕОРГИ – НА БЪЛГАРСКИ, ИРЖИ – НА ЧЕШКИ, ЮРИЙ – НА РУСКИ И Т.Н. Georgi – in Bulgarian, Jiři – in Czech, Jurij – in Russian and so on.

[B1a S58] МОНИКА Е КРЪСТЕНА НА БАБА СИ. Monika is baptised after her grandmother.

[B1a S59] РАДОСТТА НА МАМА И СЛАВАТА НА ТАТКО Joy of the mother and glory of the father.

[B1a S60] НИКОЛАЙ – ЧУДОТВОРЕЦ Nikolaj – Miracle Maker.

[B1a S61] НЕ ЗНАМ. НО ЗВУЧИ КРАСИВО И НЕЖНО. МОЖЕ БИ КРАСИВ МИР. А КАКВО ПО-ХУБАВО ОТ ТОВА. I don't know. But it sounds beautiful and tender, maybe beautiful peace. And what would be better than that.

[B1a S63] СИЯНИЕ – ЧИСТОТА, НЕБЕСА, СВЕТЛИНА, ОРЕОЛ И СПОРЕД МЕН – НЕЩО БОЖЕСТВЕНО ИМА. Radiance – purity, heavens, light, halo and according to me – there is something divine.

[B1a S64] АЛЕКСАНДЪР ЗАЩИТНИК НА МЪЖЕТЕ /ХОРАТА/ ОТ СТАРОГРЫЦКИ Aleksandăr is the defender of man (people) from Ancient Greek.

[B1a S68] МЕТОДИЙ Е ИМЕТО НА ЕДИН ОТ БРАТЯТА СЪЗДАЛИ СЛАВЯНСКАТА ПИСМЕНОСТ. Metodij is the name of one of the brothers who founded the Slavonic script.

[B1a S69] НЕ[]ЗНАМ ТОЧНО ЗНАЧЕНИЕТО, НО КАТО ЗВУЧЕНЕ И УМАЛИТЕЛНОТО ДАНИ СЪЩО. I don't know exactly what it means, but as a sound and the nickname Dani also.

[B1a S79] ОТ НЯКЪДЕ ЧУХМЕ, ЧЕ ЗНАЧЕНИЕТО НА ТОВА ИМЕ Е „ДА БЪДЕШ” ТОВА НИ ХАРЕСА И ДАДОХМЕ ТАКОВА ИМЕ НА НАШЕТО ДЕТЕ. We heard somewhere that the meaning of this name is “you will be”; we liked that and we gave such a name to our child.

[B1a S82] ЦАРСКО Royal.

[B1a S87] НЯМА ОПРЕДЕЛЕНО ЗНАЧЕНИЕ, НО ПРОСТО НИ ХАРЕСВА! It doesn't have a specific meaning, but we simply like it!

[B1a S89] БОЖИ ДАР God's gift.

[B1a S108] ПОСРЕЩАМ НА СЛАВАТА I welcome glory.

[B1a S111] -ПЛАМЪК Flame.

[B1a S112] СВОБОДА Freedom.

[B1a S113] БОЕЦ Warrior.

[B1a S116] ИМЕ НА БИБЛЕЙСКИ ПРОРОК Name of a Biblical prophet.

- [B1a S119] “БАБА МАРТА” [The holiday of] Baba Marta³⁰
- [B1a S128] ИМЕ НА ЦАР Name of a tsar.
- [B1a S130] КОГАТО ИЗБИРАХМЕ ИМЕТО НА ДЕТЕТО НЕ СМЕ МИСЛИЛИ КАКВО Е НЕГОВОТО ЗНАЧЕНИЕ When we were choosing the name of the child we didn’t think about what its meaning was.
- [B1a S133] ЛЮБИТЕЛ НА КОНЕТЕ, КОНЕВЪД Lover of horses, horse-breeder.
- [B1a S141] ЗНАЧЕНИЕТО НА ИМЕТО Е, ЧЕ НОСИ РАДОСТ. The meaning of the name is that she brings joy.
- [B1a S143] ИМЕ НА ЦВЕТЕ, СИМВОЛ НА НОВ ЖИВОТ, КРАСОТА. Name of a flower, symbol of new life, beauty.
- [B1a S147] ЦВЕТЕ Flower.
- [B1a S151] ИМЕ НА СВЕТЕЦ Name of a saint.
- [B1a S152] ИМЕТО Е ХУБАВО. КАКВО ТОЧНО Е ЗНАЧЕНИЕТО НА ИМЕТО НЕ ЗНАМ. ЗНАМ ЧЕ Е ИМЕ НА ЦВЕТЕ. The name is pretty. I don’t know the exact meaning of the name. I know it’s the name of a flower.
- [B1a S156] БОЯН ПРОИЗЛИЗА ОТ “БОЕН” – СМЕЛ, ГОТОВ ЗА БОРБА Bojan comes from ‘boen’ – courageous, prepared for fight.
- [B1a S157] ОГНЯН ПРОИЗЛИЗА ОТ “ОГНЕН” – ЯРЪК, КОЙТО ГОРИ Ognjan comes from ‘ognen’ – bright, which burns.
- [B1a S158] ОЗНАЧАВА ДАР ОТ БОГА. It means gift from God.
- [B1a S159] ЛЮБОВ И МИР Love and peace.
- [B1a S160] ДА БЪДЕ ЗДРАВ May he be healthy.
- [B1a S164] ЦАРИЦА ДЕСИСЛАВА Tsaritsa Desislava.
- [B1a S167] ИМЕТО ОЗНАЧАВА ЛЮБОВ + МИР The name means love and peace.
- [B1a S168] ОЗНАЧАВА КАМЪК It means rock.
- [B1a S171] ПЕТЪР НА ГРЪЦИ ОЗНАЧАВА КАМЪК Petăr in Greek means rock.
- [B1a S173] КАМЪК. Rock.
- [B1a S174] ЦВЕТЕ ПОЛСКО A meadow flower.
- [B1a S178] РОДЕН ДА НОСИ РАДОСТ Born to bring happiness.
- [B1a S190] НЕ ЗНАМ ЗНАЧЕНИЕТО I don’t know the meaning.
- [B1a S193] УКРАСИТЕЛ НА СВЕТА Decorator³¹ of the world.
- [B1a S194] 1. ПРОИЗХОЖДА ОТ ЦВЕТЕ. 2. ДЯДОТО Е ЦВЕТАН. 1. It originates from flower. 2. The grandfather is Cvetan.³²
- [B1a S195] 1. ЦВЕТЕ 2. ИЗВЕСТНА ЖУРНАЛИСТКА-БЪЛГАРСКА ЗАГИНАЛА ПРЕЗ II СВЕТОВНА БОЙНА 1. Flower. 2. Famous Bulgarian [female] journalist, who died during the Second World War.
- [B1a S197] ОТ ДЪРВОТО “ЕЛА” СИНОНИМ НА СТРОЙНО, КРАСИВО From the fir tree, synonymous with something slender, beautiful.
- [B1a S199] ВЕНЕЛИН – ТРАДИЦИОННО БЪЛГАРСКО ИМЕ ЗА МЪЖ;³³ Venelin – traditional Bulgarian name for a man.
- [B1a S205] СВИЛЕН – ОТ СВИЛА /КОПРИНА/ Svilen – from svila ‘silk’.
- [B1a S206] СВ. ВАЛЕНТИН Saint Valentine.

³⁰ March 1st, traditional celebration of the beginning of Spring.

³¹ Decorator here in the meaning ‘the one who makes the world beautiful’.

³² *Cvetan* is a name and an adjectival form of flower.

³³ The answer ends in a semicolon; it seems as if there’s been a thought to start a new sentence, but the respondents decided not to and used correction fluid on the letter or letters following the semicolon.

[B1a S210] ЛЮБОВ+МИР Love and peace.

[B1a S220] 1. СВЪРЗАНО Е С ИСТОРИЧЕСКИ ЛИЧНОСТИ. 2. БЛИЗКО Е ДО ИМЕТО НА ЕДИНИЯ ДЯДО НА ДЕТЕТО – БОРИС – ПОДНОПАТА [illegible] ТРАДИЦИЯ НА БЪЛГАРИТЕ ДА ДАВАТ ИМЕНА НА ДЕЦАТА СИ, БЛИЗКИ С ТЕЗИ НА ТЕХНИ РОДНИНИ. 1. It's connected with historical people. 2. It's similar to one of the grandfathers of the child – Boris – reproduces the Bulgarian tradition to give names, similar to those of their relatives, to the children.

[B1a S222] ЗАЩОТО ГО СВЪРЗВАШ С ЦЪРКВАТА/КАТОЛИЧЕСКАТА/, А НА ЛАТИНСКИ ХРИСТОС /БОГ/ СЕ ПИШЕ И ИЗГОВАРА КРИСТОС Because it's associated with the Church /Catholic/ and in Latin Christos (god) is written and pronounced Kristos.

[B1a S223] ЗВЕЗДА ЗОРНИЦА; ЦВЕТЕ The morning star [the planet Venus]; flower.

[B1a S227] НЕ ЗНАМ ЗНАЧЕНИЕТО I don't know the meaning.

[B1a S228] ИМА ИЗТОЧНОПРАВОСЛАВЕН ХРИСТИЯНСКИ ХАРАКТЕР It has an Eastern orthodox Christian character.³⁴

[B1a S231] ИМЕ НА ТРАКИЙСКА БОГИНЯ; БОГИНЯТА-МАЙКА В ТРАКИЙСКАТА МИТОЛОГИЯ The name of a Thracian goddess; the goddess-mother in Thracian mythology.

[B1a S233] “ИЗСЛУШВАНЕ” – ОТ ЕВРЕЙСКИ ПРОИЗХОД Listening – of Hebrew origin.

[B1a S240] СВЕТИ ДАНИЕЛ Saint Daniel.

[B1a S247] РАЛИЦА Е ИМЕ НА ЦВЕТЕ Ralica is the name of a flower.

[B1a S249] ЦВЕТЕ Flower.

[B1a S256] ВЯТЪР И БЪЛГАРСКИ ЦАР. Wind and a Bulgarian tsar.

[B1a S258] СВОБОДЕН, НЕЗАВИСИМ, ИЗПОЛЗВА СЕ КАТО ПРИЛАГАТЕЛНО – ВОЛНИ ПТИЦИ Free, independent, it is used as an adjective – free birds.

[B1a S259] ИСКАН, ОБИЧАН Desired, loved.

[B1a S262] КАТО БОГ Like God.

[B1a S263] КАТО БОГ Like God.

[B1a S274] МЕЛОДИЯ, МУЗИКА, ИЗКУСТВО Melody, music, art.

[B1a S276] ЗАЩОТО СМЕ ПРАВОСЛАВНИ ХРИСТИЯНИ И ИСКАХМЕ ДЕТЕТО ДА ИМА ИМЕН ДЕН – АРХАНГЕЛ МИХАИЛ Е ПАЗИТЕЛ НА МЪРТВИТЕ Because we are orthodox Christians and we wanted our child to have a nameday – Archangel Michael is the guardian of the souls of the dead.

[B1a S278] ЛЮБОВ И МИР Love and peace.

[B1a S283] СВ. “ДИМИТЪР СОЛУНСКИ” Saint Demetrios from Solun.

[B1a S288] НЕ[]ЗНАМ ТОЧНО. НО ТО Е ИМЕ НА СВЕТЕЦ. ТОВА Е ДОСТАТЪЧНО. I don't know exactly. But it is the name of a saint. That is enough.

[B1a S293] ВИКТОРИЯ ОЗНАЧАВА ПОБЕДА. Viktorija means victory.

[B1a S294] НЕ ЗНАЯ ДАЛИ ИМА НЯКАКВО ЗНАЧЕНИЕ. I don't know if it has any meaning.

[B1a S295] ВИКТОРИЯ ОЗНАЧАВА ПОБЕДА. ИЗБРАХМЕ ГО, ЗАЩОТО ПЪРВАТА БУКВА СЪОТВЕТСТВА С ТАЗИ НА БАБА СИ И ДЯДО СИ. Viktorija means victory. We chose the name because the first letter is the same as the first letter of her grandmother and grandfather.

[B1a S296] ОТ ГРЪЦКИ – МИР From Greek – peace.

[B1a S300] ОТ ГРЪЦКИ – МИР. From Greek – peace.

[B1a S304] ЗАЩОТО Е ТРАДИЦИОННО ЗА НАШИЯ НАРОД ИМА И ИМЕН ДЕН ТОДОРОВ ДЕН 23.III. МАРТ Because it is traditional for our people. There is also a nameday – Theodore's day 23 March.

³⁴ The respondent probably meant 'eastern Christian = Orthodox'.

[B1a S305] СВЪРЗАНО Е С БЪЛГАРСКИЯ НАРОДЕН ФОЛКЛОР, ИМА И ХРИСТИЯНКИ ПРАЗНИК ТОДОРОВ ДЕН – СВЪРЗАН С КОННИ НАДБЕГВАНИЯ И ДРИ. It's connected with the Bulgarian folklore. There is also a Christian holiday Todor's day – it's connected with horse races and such.

[B1a S306] КАМЪК Stone.

[B1a S307] КАМЪК Stone.

[B1a S315] ИМЕТО Е ИЗБРАНО НА СВЕТИ ГЕОРГИ – ПОБЕДОНОСЕЦ. СВЕТЕЦ – ПРЕБОРИЛ СЕ СЪС СИЛИТЕ НА ЗЛОТО. ПОКРОВИТЕЛ НА ОВЧАРИТЕ И ВОЕННИТЕ The name is chosen after Saint George – victory bearer. Saint – fought against evil powers. Patron of the shepherds and soldiers.

[B1a S316] ЗАЩОТО ЗВУЧИ БЛАГОЗВУЧНО Because it sounds noble.

[B1a S317] КРАСИВО Е It's beautiful.

[B1a S320] АННА – НА СТАРОЕВРЕЙСКИ ОЗНАЧАВА “БЛАГОДАТ” Anna – in classic Hebrew it means ‘blessed’.

[B1a S325] ИМЕ НА ЦВЕТЕ Name of a flower.

[B1a S330] НАСЛЕДСТВЕНО, ЧРЕЗ НЕГО ПРОДЪЛЖАВАМЕ РОДА Hereditary, through it we continue our family.

[B1a S331] ДА БЪДЕ ДОБЪР И СПРАВЕДЛИВ May he be good and fair.

[B1a S332] МОРСКА Sea (adj.)

[B1a S334] СВ. НИКОЛА Saint Nicholas.

[B1a S335] ИМЕ НА БЪЛГАРСКИ ЦАР The name of a Bulgarian tsar.

[B1a S341] ПЛОДОРОДЕН Fertile.

[B1a S342] БЛАГОПОХВАЛЕН, ВЕСЕЛ, БЛАГ Blessed, happy, gentle.

[B1a S344] КАЛОЯН ОЗНАЧАВА ХУБАВ И ДОБЪР ИВАН; А ИВАН Е БЛАГОДАТ Kalojan means good and nice Ivan; and Ivan is blessed.

[B1a S345] ФИЛИП – ГР. КОНЕЛЮБЕЦ (ТОВА ЗНАЧЕНИЕ СЕ ХАРЕСА НА БАЩАТА) Filip – Gr. lover of horses (the father liked this meaning).

[B1a S348] СВ. “ГЕОРГИ – ПОБЕДОНОСЕЦ” Saint ‘George Victory-bearer’.

[B1a S349] ИМЕ НА ВЕЛИКИ ХОРА The name of great people.

[B1a S350] ИМЕ НА ВЕЛИКИ ХОРА The name of great people.

[B1a S354] ТРАДИЦИОННО ЗА ЕВРОПА Traditional for Europe.

[B1a S355] ЗНАЧЕНИЕТО НА ИМЕТО Е “ПОБЕДА” The name means ‘victory’.

[B1a S356] ДИМИТЪР ОЗНАЧАВА – ПЛОДОРОДЕН (ГР.) Dimităr means – fertile (Gr.).

Zagreb – B2a

Question: B2 HTJELI SMO DATI NAŠEM DJETETU IME KOJE SMO IZABRALI ... JER SMO HTJELI DA DIJETE DOBIJE ODREĐENI NADIMAK We chose the name for our child ... because we wanted the child to have a specific nickname

B2a KOJI NADIMAK? ZAŠTO BAŠ TAJ NADIMAK? Which nickname? Why that nickname?

[B2a Z41] NEMA NADIMAKA – ZA SADA No nickname – for now.

[B2a Z50] TEO (LIJEPO ZVUČI) Teo (it sounds nice).

[B2a Z63] NADIMAK NIJE NUŽAN, ALI AKO DA ONDA – IDA – A nickname is not necessary, but if one needs one then Ida.

[B2a Z82] DIJETE MOŽE DOBITI NADIMAK BEZ OBZIRA NA IME The child can get a nickname regardless of the name.

[B2a Z101] NISMO KOD ODABIRA IMENA, RAZMIŠLJALI O NADIMKU When choosing a name we did not think about nicknames.

[B2a Z114] DOMI; SKRAĆENO OD DOMINIK (TAKO GA ZOVEMO PONEKAD – JER JE KRAĆE, KAD MU “TEPAMO”) Domi; short for Dominik (we call him that sometimes – because it is shorter, when we ‘baby talk’ him).

[B2a Z124] NE, NEMA NADIMAK No, no nickname.

[B2a Z126] ZBOG NASLJEĐA IMENA U OBITELJI Because of the inherited names in the family.

[B2a Z127] NE VOLIMO NADIMKE We do not like nicknames.

[B2a Z133] NINO – SVIĐAO NAM SE TAJ NADIMAK PA GA DANAS SVI TAKO ZOVU Nino – we liked that nickname and now everybody calls him so.

[B2a Z138] NADIMAK MU JE KIKI, A TAJ NADIMAK MI ZVUČI VRLO SLATKO I PRIKLADNO MALOM DJETETU. His nickname is Kiki. I think that nickname sounds very sweet and appropriate for a small child.

[B2a Z139] NISAM O TOME RAZMIŠLJALA I have not thought about that.

[B2a Z149] NATALY Nataly.

[B2a Z181] NAŠE DIJETE NEMA NADIMAK. NISAM PRISTALICA DAVANJA NADIMAKA NEKIM LJUDIMA. ZAŠTO DA NE ZOVEMO NEKOG PO NJEGOVOM IMENU. “IME NIJE NIKOG NARUŽILO.” Our child has no nickname. I am not a supporter of giving nicknames to people. Why not call people by their names. ‘The name has not made anyone ugly’.³⁵

[B2a Z188] NADIMAK JE DOBILA IGROM RIJEČI – NIKOLINA -> NIKI -> KIKI She got a nickname through playing with words – Nikolina -> Niki -> Kiki.

[B2a Z197] BEZ NADIMKA Without nickname.

[B2a Z217] MARA, MARE – LJJEPO, KRATKA VERZIJA (UKOLIKO NETKO “ŽELI” SKRATITI IME). Mara, Mare – beautiful, short version (in case somebody ‘wants’ to shorten the name).

[B2a Z226] SLAŽE SE SA BRATOVIM IMENOM It goes well with his brother’s name.

[B2a Z231] ŽELJELI SMO DA IME BUDE KRATKO, ODREĐENO I “ČVRSTO”, BEZ NADIMAKA KOJI BI PROIZLAZILI IZ IMENA We wanted the name to be short, definite and ‘strong’, without nicknames which would come from the name.

[B2a Z237] KREŠO – KRAĆI OBLIK IMENA Krešo – shorter version of the name.

[B2a Z242] MARE, ZNAČI MORE Mare, it means sea.

[B2a Z250] TINA Tina.

[B2a Z251] NISMO UNAPRIJED RAZMIŠLJALI O NADIMKU, ALI JE ON DOŠAO SAM PO SEBI I JAKO NAM SE SVIĐA: SARITA, ŠTO NA ŠPANJOLSKOM ZNAČI SARICA. RODITELJI SU BILI NA MEDENOM MJESECU U MEKSIKU, PA IM TAJ NADIMAK BUDI NOSTALGIJU We did not think about a nickname in advance, but it came by itself and we like it a lot: Sarita, which in Spanish means Sarica [deminutive of Sara]. We were on honeymoon in Mexico and so this nickname is nostalgic.

[B2a Z252] PONEKAD JU ZOVEMO TEA-BEA, JER NAM TO SIMPATIČNO ZVUČI. DRUGI NADIMAK JE BIBI, DOŠAO JE SPONTANO, NEZNAM KAKO. Sometimes we call her Tea-Bea, because we think it sounds sympathetic. Another nickname is Bibi, which came spontaneously, I don’t know how.

Sofia – B2a

Question: B2 ИЗБРАХМЕ НА НАШЕТО ДЕТЕ ТОВА ИМЕ ... ЗАЩОТО ИСКАХМЕ НАШЕТО ДЕТЕ ДА ПОЛУЧИ ОПРЕДЕЛЕНО УМАЛИТЕЛНО ИМЕ We chose the name for our child ... because we wanted the child to have a specific nickname

³⁵ Proverb; the English equivalent would probably be something along the lines of ‘A rose by any other name would smell as sweet’.

B2a Кое умалително име? Защо точно това умалително име? Which nickname? Why that nickname?

[B2a S8] “НЕНИ” (ИМЕТО НА ДЯДО СИ) “НЕНА” ‘Neni’ (the name of her grandfather) ‘Nena’.

[B2a S35] ВИКИ Viki.

[B2a S40] ВИКИ Viki.

[B2a S45] ВИКИ Viki.

[B2a S46] ВИКИ – ЗВУЧИ МИЛО И Е ЛЕСНО ЗА ИЗГОВАРЯНЕ Viki – it sounds amiable and is easy to pronounce.

[B2a S52] “ТЕДИ” ‘Tedi’.

[B2a S54] ЕЛИ Eli.

[B2a S61] КРАСИ, МИРА Krasi, Mira.

[B2a S70] ПАПИ – ИЗМИСЛИ ГО СЕСТРА МУ АНАСТАСИЯ КОЯТО БЕ НА 1.3 Г И НЕ МОЖЕШЕ ДА ГОВОРИ Papi – his sister Anastasia invented it, she was 1.3 years old and did not know to speak.

[B2a S78] ТЕДИ Tedi.

[B2a S87] НЯМА УМАЛИТЕЛНО ПРОСТО СИ Е ЕЛИЯ No nickname, she’s simply Elija.

[B2a S117] ТОНИ Toni.

[B2a S118] СИСИ Sisi.

[B2a S131] ЕЛИ Eli.

[B2a S148] НИКИ Niki.

[B2a S151] НИКИ Niki.

[B2a S152] РОСИ. ЗАЩОТО ЗВУЧИ ПРИЯТНО Rosi, because it sounds pleasant.

[B2a S154] ЦВЕТИ ЗАЩОТО Е С ДОБРА ВИБРАЦИЯ Cveti because it has good vibrations.

[B2a S161] РЕНИ Reni.

[B2a S164] ДЕСИ Desi.

[B2a S178] НЯМА УМАЛИТЕЛНО ИМЕ No nickname.

[B2a S194] ТРАДИЦИЯ ДА СЕ ОБРЪЩАШ ГАЛЕНО И ЛАСКАВО КЪМ ДЕТЕТО СИ It’s a tradition that you speak caressingly and affectionately to your child.

[B2a S195] ЛИЛИ – ТРАДИЦИОННО Lili – traditional.

[B2a S196] САШО – ЗАЩОТО Е ПОЛЕСНО ЗА ПРОИЗНАСЯНЕ Sašo – because it is easier to pronounce.

[B2a S197] ЕЛИ – ЗАЩОТО Е НЕЖНО Eli – because it is gentle.

[B2a S198] МАРТИ Marti.

[B2a S199] ВЕНИ – ЗАЩОТО БЕШЕ МНОГО НЕЖНО И КРАСИВО БЕБЕ Veni – because he was a very tender and beautiful baby.

[B2a S205] СВИЛЪО – ЗВУЧИ ГАЛЪОВО Sviljo – it sounds endearing.

[B2a S216] СИЯНА – ЗВУЧИ ЛАСКАВО, СВЕТЛО Sijana – it sounds affectionate, light.

[B2a S218] ВИКИ Viki.

[B2a S220] БУБА – ЗВУЧИ ПО-ДЕТСКИ, ПО МИЛО [sic] И ИЗРАЗЯВА НЕЖНОСТ И ОБИЧ (РОДИТЕЛСКА) Buba – it sounds childrenlike, with love and expresses tenderness and love (of the parents).

[B2a S224] ИВЕ, ЗВУЧИ ГАЛЕНО ТОПЛО Ive, it sounds endearing, warm.

[B2a S227] МОНИ. ДА ИМА ЗВУЧНО УМАЛИТЕЛНО ИМЕ Moni. So she has a nickname that sounds nice.

[B2a S228] ВАСЕНКА – БЛАГОЗВУЧИЕ И ЛЮБОВ Vasenka – euphony and love.

[B2a S235] АДИ – ЗАЩОТО НИ ХАРЕСВА. Adi – because we like it.

[B2a S243] КРАСИ, НА БАЩА СИ Krasi, as his father.

[B2a S253] НЕЛИ Neli.

[B2a S278] БЕНИ – БЛАГОЗВУЧНО Е И ДЕТЕТО ЛЕСНО ГО ПРОИЗНАСЯ Beni – it sounds good and is easy for the child to pronounce.

[B2a S288] ТОНИ, ДОНИ Toni, Doni.

[B2a S317] КРАСИ – ПО КРАТКО [sic] Е Krasi – it's shorter.

[B2a S335] ИВО. ЗАШТОТО КЪМ НЕГО ПО-ТРУДНО СЕ ПРИБАВЯТ РИМУВАНИ ПРЯКОРИ Ivo, because it's more difficult to add any rhymed names to it.

Zagreb – B3a

Question: B3 HTJELI SMO DATI NAŠEM DJETETU IME KOJE SMO IZABRALI ... JER SMO HTJELI IZBJEĆI NADIMAK, KOJI NAM SE NE SVIĐA We chose the name for our child ... because we wanted to avoid a specific nickname

B3a KOJI NADIMAK? ZAŠTO STE HTJELI IZBJEĆI TAJ NADIMAK? Which nickname? Why did you want to avoid that nickname?

[B3a Z3] HTJELI SMO KRATKO IME – TAKO DA NADIMAK NAJČEŠĆE OTPADA TJ. DUGA IMENA SE IONAKO UVIJEK SKRAĆUJU We wanted a short name – so that a nickname would be out of the question, i.e. long names are always shortened anyway.

[B3a Z5] DJECA DUGAČKIH IMENA DOBIVAJU NADIMKE, PA IM IME GUBI ZNAČENJE I VAŽNOST Children with long names get nicknames and so their names lose significance and importance.

[B3a Z13] U POČETKU SU IME MOJE KĆERI POČELI SKRAĆIVATI U NADIMAK KATA, KAĆA ILI KATICA. JA SAM SE OŠTRO TOME SUPROTSTAVILA. SADA SU SE VEĆ SVI NAVIKLI DA JE ZOVU PO IMENU. In the beginning my daughter's name was shortened to nicknames Kata, Kaća or Katica. I strongly objected to this. Now everyone has gotten used to calling her by her name.

[B3a Z25] HTJELI SMO IZBJEĆI BILO KOJI NADIMAK We wanted to avoid any kind of nickname.

[B3a Z48] UOPĆE NE VOLIMO NADIMKE PO KOJEM SE NETKO STALNO ZOVE, STOGA SMO DJETETU DALI KRATKO I JASNO IME, BEZ MOGUĆNOSTI NADIMKA. We do not like nicknames that someone is constantly called at all, therefore we gave the child a short and clear name, without any possibility of a nickname.

[B3a Z55] ZATO ŠTO NEVOLIM NADIMKE Because I don't like nicknames.

[B3a Z58] BILO KOJI Any.

[B3a Z61] IZABRALI SMO KRAĆE IME DA IZBJEGNEMO NADIMAK KOJI SE DOBIJE AKO JE IME PREDUGAČKO. We chose a shorter name to avoid a nickname, which you get when the name is too long.

[B3a Z63] DA, HTJELI SMO IZBJEĆI NADIMKE VEZANE ZA DRUGA IMENA Yes, we wanted to avoid nicknames linked with other names.

[B3a Z82] NADIMAK SE NE MOŽE IZBJEĆI ODREĐENIM IMENOM It is not possible to avoid a nickname with a certain name.

[B3a Z85] VOLIM KRATKA IMENA DA SE IZBJEGNE NADIMAK I like short names to avoid nicknames.

[B3a Z93] HTJELI SMO IZBJEĆI BILO KOJI NADIMAK We wanted to avoid all nicknames.

[B3a Z101] NE PRILIČI TOM IMENU NADIMAK A nickname does not suit this name.

[B3a Z102] KATE, KATA NE SVIĐA NAM SE Kate, Kata – we don't like it.

[B3a Z118] NISMO HTJELI DA SE IME SKRATI VEĆ JU ZOVEMO PUNIM IMENOM. We didn't want the name to be shortened so we call her by her full name.

[B3a Z122] SKRAĆENO IME (PETAR – PERO; TOMISLAV – TOMO, TOMI) HTJELI SMO DA DJETE NOSI IME KOJE SMO MU DALI, A NE NADIMAK SVIĐAO NAM SE ILI NE Shortened name (Petar – Pero; Tomislav – Tomo, Tomi). We wanted the child to have the name that we gave him, not a nickname whether we liked it or not.

[B3a Z136] JURA, MAJCI SE ČINIO OBIČAN, A ONA GA JE PRVA POČELA ZVATI JURA Jura, the mother thought it seemed ordinary, but she was the first to start calling the child Jura.

[B3a Z148] BILO KOJI NADIMAK – NISMO ŽELJELI DUGO IME KOJE REZULTIRA SKRAĆIVANJEM Any nickname – we didn’t want a long name which would be shortened.

[B3a Z153] VOLIM LJUDE ZVATI ONAKO KAKO SE ZOVU, A NE DAVATI NADIMKE I like calling people by their names and not giving them nicknames.

[B3a Z162] NE SVIĐAJU NAM SE NADIMCI We do not like nicknames.

[B3a Z168] NE VOLIM KADA SE DJECU NAZIVA NADIMKOM UMJESTO IMENOM, JER ZATO DJECI DAJEMO IME DA BI IH SE TAKO I ZVALO. I don’t like when children are called by a nickname instead of their name; we give children names because we want them to be called that name.

[B3a Z181] NIKAKO NE ŽELIM DA MOJE DIJETE NOSI NEKAKAV NADIMAK. ONO IMA SVOJE IME I TAKO GA TREBAMO ZVATI. P.S. MOJ SUPRUG SE VEOMA SRDI KADA MU NEKO IME SKRATI U “PERO”! By no means do I want my child to have any kind of nickname. He has his name and that’s what we must call him. PS My husband gets very angry when somebody shortens his name to ‘Pero’!

[B3a Z186] NADIMAK BILO KOJE VRSTE HTJELI SMO IZBJEĆI KRATKIM IMENOM We wanted to avoid any kind of nickname by choosing a short name.

[B3a Z189] ŽELIMO DA SE DIJETE OSLOVLJAVA I ZOVE IMENOM We wanted our child to be addressed by its name.

[B3a Z190] /EVENTUALNO SMO HTJELI IZBJEĆI NADIMKE IZVEDENE IZ IMENA U NAČELU/ We might have wanted to avoid nicknames that come from names in principle.

[B3a Z197] DA Yes.

[B3a Z208] NE VOLIM NADIMKE I don’t like nicknames.

[B3a Z209] NE VOLIM KADA DIJETE TJ. BILO KOJA OSOBA IMA NADIMAK I don’t like when the child or any person has a nickname.

[B3a Z216] FRANCEK (ZAGREBAČKA, ZAGORSKA VARIJANTA); IAKO NE SMETA NAM ... Francek (a Zagreb, Zagorje version); although it doesn’t bother us ...

[B3a Z217] MARICA -> IAKO JE DEMINUTIV (UVJETNO NEŠTO) ZNATNO “PONIŽUJE” IME. Marica – although it’s a diminutive (something conditional), it ‘degrades’ the name considerably.

[B3a Z230] MRVICA, MALI, LIMA³⁶, ... Crumb³⁷, small, ...

[B3a Z231] KAO POD TOČ. 2 As in point 2.

[B3a Z232] ANKA, ANČI JER ME PODSJEĆAJU NA NEKE OSOBE KOJE MI NISU OSTALE U LIJEPOM SJEĆANJU Anka, Anči because they remind me of some people whom I don’t remember with fondness.

³⁶ *Lima* is an anagram of *Mali*.

³⁷ *Mrvica* – diminutive of *crumb* (as in bread crumbs, or similar) is a usual sweet talk name for a girl.

Sofia – B3a

Question: B3 ИЗБРАХМЕ НА НАШЕТО ДЕТЕ ТОВА ИМЕ ... ЗАЩОТО ИСКАХМЕ ДА ИЗБЕГНЕМ УМАЛИТЕЛНО ИМЕ, КОЕТО НЕ ХАРЕСВАМЕ We chose the name for our child ... because we wanted to avoid a specific nickname

B3a КОЕ УМАЛИТЕЛНО ИМЕ? ЗАЩО ИСКАХТЕ ДА ИЗБЕГНЕТЕ ТОВА УМАЛИТЕЛНО ИМЕ? Which nickname? Why did you want to avoid that nickname?

[B3a S61] ВСИЧКИ ИМЕНА СА КРАСИВИ. ОЩЕ ПОВЕЧЕ, КОГАТО ГО НОСИ ДЕТЕТО ТИ. All names are beautiful. Especially when your child carries it.

[B3a S117] САШО: НЕ МИ ХАРЕСВА Sašo: I don't like it.

[B3a S154] ЛИДКА, ЗАЩОТО ТАКА КАЗВАТ НА БАБА И Lidka, because that's what her grandmother is called.

[B3a S178] НЯМА УМАЛИТЕЛНО ИМЕ Doesn't have a nickname.

[B3a S209] САШКО. ЗАЩОТО ЗВУЧИ КРАСИВО Saško. Because it sounds beautiful.

[B3a S227] НЯМА No.

[B3a S278] ЛЮБЧО – ЧЕСТО СЕ СРЕЩА Ljubcho – it is common.

[B3a S288] ВСИЧКИ ИМЕНА СА ХУБАВИ. И ВСЯКО КРИЕ В СЕБЕ СИ НЯКАКЪВ ЧАР И НЕПОВТОРИМОСТ All names are beautiful. And every one of them hides in it some magic and uniqueness.

[B3a S335] ГОШО. ЗАЩОТО ВСЕКИ ТРЕТИ ЧОВЕК СЕ НАРИЧА ТАКА. Gošo. Because every third person is called that.

[B3a S356] ПО-КЪСНО СЕ СБЛЪСКАХМЕ С УМАЛИТЕЛНОТО “МИШКО”, КОЕТО ИЗОБИЩО НЕ ХАРЕСВАМЕ, НО ГО ПРЕОДОЛЯВАМЕ. Later we stumbled on the nickname ‘Miško’, which we do not like at all, but we tolerate it.

Zagreb – B4a

Question: B4 HTJELI SMO DATI NAŠEM DJETETU IME KOJE SMO IZABRALI ... JER SMO ŽELJELI DA JE NJEGOVO IME MEĐUNARODNO. We chose the name for our child ... because we wanted our child's name to be international

B4a ZAŠTO STE HTJELI DATI MEĐUNARODNO IME? Why did you want to give an international name?

[B4a Z1] DA SE MOŽE IZGOVORITI U CIJELOM SVIJETU So it is pronounceable all over the world.

[B4a Z3] HTJELI SMO IME KOJE SE LAKO IZGOVARA U BILO KOJOJ ZEMLJI, A DA U HRVATSKOJ IPAK NIJE STRANO IME. ZAŠTO? JER NAM SE TAKO SVIĐA, A MISLIMO DA TO I DJETETU “KAO KRENE U SVIJET” MOŽE BITI OD KORISTI?³⁸ JA SAM ODRASLA U NJEMAČKOJ PA ZNAM DA MI JE BILO MRSKO KAD LJUDI NE ZNAJU IZGOVARATI IME I ČUDE SE. We wanted a name which is easy to pronounce in any country and that still wouldn't be a foreign name in Croatia. Why? Because we like that and we think that this might be helpful for the child when it 'sets off into the world'. I grew up in Germany and thus I know that I found it annoying when people don't know to pronounce a name and wonder.

[B4a Z5] JER SVIJET POSTAJE SVE MANJI, A TAKVIM IMENOM SE OLAKŠAVA KOMUNIKACIJA Because the world is becoming smaller and smaller and with such a name communication is easier.

³⁸ It seems this question mark is a mistake; this is apparently not meant to be a question.

[B4a Z6] 1 PRABABA JE BILA ŽIDOVKA, 1 PRADJED – ČEH. TO JE IME KOJE JE I ŽIDOVSKO I ČEŠKO I INTERNACIONALNO OPĆENITO, A NIJE NITI KOD NAS “STRANO” IME, A LIJEPO JE. One great-grandmother was Jewish, one great-grandfather – Czech. This name is both Jewish and Czech and generally international, but at the same time it isn’t ‘foreign’ for us and it is beautiful.

[B4a Z13] VOLIM ŠTO OVO IME POSTOJI SVUGDJE U SVIJETU. I like that this name exists everywhere in the world.

[B4a Z16] DALI SMO MU IME KOJE NAM SE OSOBNO SVIĐALO. NIJE NAM BILO BITNO DA ONO BUDE INTERNACIONALNO ILI DA MORA BITI HRVATSKO We gave him a name which we liked personally. It wasn’t important for us whether it would be international or whether it should be Croatian.

[B4a Z24] ZATO DA MU SE OLAKŠA KOMUNIKACIJA U BUDUĆOJ UJEDINJENOJ EUROPI Because we wanted communication to be easier for him in a future united Europe.

[B4a Z25] JER ĆE ŽIVJETI U VREMENU GLOBALNE KOMUNIKACIJE, DA IZBJEGNE MOGUĆE NETOČNOSTI I NESPORAZUME. Because she will live in the time of global communication, to avoid possible errors and misunderstandings.

[B4a Z29] NISMO HTJELI DA GA IME NA BILO KOJI NAČIN ODREĐUJE We did not want that his name determines him in any way.

[B4a Z31] U SLUČAJU DA ODLUČI ŽIVJETI NEGDJE DRUGDJE KAD ODRASTE In case that she decides to live somewhere else when she grows up.

[B4a Z33] DA BUDE LAKŠE ZA PAMTITI I IZGOVARATI AKO BUDE ŽIVJELO U INOZEMSTVU. It will be easier to remember and pronounce if she lives abroad.

[B4a Z36] DA GA NE VEŽE ZA NIKAKVU SKUPINU (ETNIČKU, VJERSKU I SL.) AKO JOJ SAM NE ŽELI PRIPADATI That he will not be associated with any community (ethnic, religious or similar) if he himself does not want to belong to it.

[B4a Z41] LAKŠE SE PREVODI, PAMTI I IZGOVARA It’s easier to translate, remember and pronounce.

[B4a Z42] ZATO ŠTO ODREĐENI NARODI (IZVAN HRVATSKE) DOSTA TEŠKO IZGOVARAJU NEKA OD TIPIČNIH IMENA U NAŠEM NARODU, TAKO BI ZNAČILO DA SMO TO IME ODABRALI ZBOG LAKŠE KOMUNIKACIJE I SA OSTALIM NARODIMA U SVIJETU. Because certain peoples (outside Croatia) have trouble pronouncing some of our typical names, so we’ve chosen this name in order to make communication with other peoples in the world easier.

[B4a Z48] JER SE SVAGDJE ISTO PIŠE, ISTO ČITA, NE ISKRIVLJUJE SE I NITKO NEĆE REĆI “JOJ TI IMAŠ ONO ČUDNO IME KOJE NIKAKO NE MOGU ZAPAMTITI?!” Because it’s written the same way everywhere, it’s read the same way, it isn’t distorted and nobody will say ‘Oh you have that strange name that I cannot remember in any way?!’

[B4a Z56] ZBOG OPĆE GLOBALIZACIJE Due to general globalisation.

[B4a Z58] JER SE NIKAD NE ZNA TKO ĆE GDJE ZAVRŠITI Because you never know where you’ll end up.

[B4a Z63] ZBOG EVENTUALNOG PUTOVANJA U ŽIVOTU DA JE MOŽDA LAKŠE ZAPAMTLJIVO DRUGIMA Because of possible travelling during life that it’s perhaps easier to remember for others.

[B4a Z82] TAKO JE ISPALO That’s the way it turned out.

[B4a Z88] ZBOG KRATKOĆE IMENA LAKŠE GA JE IZGOVARATI I UPAMTITI, A I U DRUGIM ZEMLJAMA JE RAZUMLJIVO I KAO TAKO LAKO PRIHVATLJIVO Because of the shortness of the name, it’s easier to pronounce and remember and also in other countries it’s understandable and therefore easy to accept.

[B4a Z90] IME KOJE JE POZNATO U SVIM KRAJEVIMA SVIJETA A name that is familiar in all parts of the world.

[B4a Z93] JER ĆE ŽIVJETI U VREMENU GLOBALNE KOMUNIKACIJE, DA IZBJEGNE MOGUĆE NETOČNOSTI I NESPORAZUME. Because he will live in a time of global communication; to avoid possible errors and misunderstandings.

[B4a Z97] ZATO ŠTO JE LIJEPO I NAMA SE TO IME JAKO SVIĐA. Because it is beautiful and we like that name very much.

[B4a Z98] ZATO ŠTO JE LIJEPO I NAMA SE TO IME JAKO SVIĐA. Because it is beautiful and we like that name very much.

[B4a Z113] JER RAZMIŠLJAMO GLOBALNO! Because we think globally!

[B4a Z114] LAKO GA JE IZGOVORITI, ZAPAMTITI, JEDNOSTAVNO “UPOTREBLJAVATI” GA. IME U SEBI NEMA SLOVA KOJE SE TEŠKO IZGOVARAJU KAO Č, Ž, Š, Ž [sic] ... It’s easy to pronounce, remember, simply ‘use’ it. The name does not include any letters that are difficult to pronounce such as č, ž, š, ž ...

[B4a Z117] DA GA SVI LAKO IZGOVARAJU I UPAMTE That everybody will easily pronounce and remember it.

[B4a Z118] I TO JE RAZLOG. UVIJEK DOBRO DOĐE. This is also a reason. It is always welcomed.

[B4a Z124] JEDNOSTAVNIJE ĆE SE MOĆI PREDSTAVLJATI It will be easier for him to present himself.

[B4a Z125] ZBOG LAKŠE KOMUNIKACIJE SA OSTALIM POZNANICIMA KOJE ĆE TIJEKOM ŽIVOTA UPOZNATI I ŠIROM SVIJETA. Because of easier communication with acquaintances that he’ll get to know during life throughout the world.

[B4a Z127] ZBOG LAKŠEG IZGOVORA I KOMUNIKACIJE IZVAN NAŠE ZEMLJE Because it is easier to pronounce and communicate outside our country.

[B4a Z134] IME KOJE SE LAKO IZGOVARA SVUGDJE U SVIJETU The name is easy to pronounce everywhere in the world.

[B4a Z135] JER SU NAM PUNO LIJEPIJA [sic] OD DOMAĆIH Because they are much more beautiful to us than domestic names.

[B4a Z138] JER JE RAZUMLJIVO NA VIŠE SVJETSKIH JEZIKA. Because it is understandable in several world languages.

[B4a Z139] NISMO RAZMIŠLJALI O TOME KOLIKO JE IME MEĐUNARODNO, VIŠE SMO RAZMIŠLJALI O SIMBOLICI We didn’t think about how international the name is; we thought more about the symbolism.

[B4a Z165] DA SE LAKO IZGOVARA U CIJELOM SVIJETU That it is easy to pronounce all over the world.

[B4a Z168] ZATO ŠTO JE IME RAZUMLJIVO BAREM NA NEKOLIKO SVJETSKIH JEZIKA. Because the name is understandable in at least some world languages.

[B4a Z172] OPĆENITO Generally.

[B4a Z180] VIDI UPITNIK O DJETETU (PETRA³⁹) See the questionnaire for the child (Petra).

[B4a Z181] JEDAN PERIOD (6 GODINA) SUPRUG I JA SMO ŽIVJELI U INOZEMSTVU. TIM STRANIM LJUDIMA NIJE NIMALO BILO STRANO IME MOGA SINA ŠTO JE MENI BILO DRAGO JER SAM TAKO IZBJEGLA DA SVIMA MORAM OBJAŠNJAVATI I PREVODITI IME. One period (six years) my husband and I lived abroad. These foreign people did not think my son’s name was foreign at all, which I was happy about, because I avoided having to explain and translate the name to everyone.

[B4a Z184] IME NAM SE SVIĐELO. IDEJA JE BILA OD NJENOG STARIJEG BRATA. We liked the name. The idea came from her older brother.

³⁹ The surname of the child is removed, to protect respondent confidentiality. This is a reference to answer Z186.

[B4a Z186] -ZATO JER NEMAMO PREDRASUDA U BILO KOJEM SMISLU U ODNOSU NA OSTALE NARODE; JER SVIJET TEŽI GLOBALIZACIJI I POVEZIVANJU -STRANCIMA JE TEŠKO IZGOVARATI HRVATSKA IMENA Because we have no prejudices in any sense in relation to other people; because the world gravitates towards globalisation and connecting; foreigners have trouble pronouncing Croatian names.

[B4a Z189] ZBOG LAKŠE KOMUNIKACIJE UOPĆE Because of easier communication in general.

[B4a Z190] -FONETSKI KARAKTER IMENA; IZGOVORLJIVO NA VEĆINI JEZIKA -NASTOJIMO ODGAJATI DJECU OTVORENIMA PREMA SVIJETU I DRUGIM LJUDIMA, JEZICIMA, ISKUSTVIMA ... The phonetic character of the name; pronounceable in the majority of languages; we strive to raise our children to be open towards the world and other people, languages, experiences ...

[B4a Z196] DA BI DJED I DR. ROĐACI U AZIJI LAKŠE PRIHVATILI I DA IM NE BI BIO TEŽAK IZGOVOR. ANA JE NAJPOZNATIJE ZAPAD. IME U AZIJI. That the grandfather and other relatives in Asia⁴⁰ could more easily accept [the name] and that pronunciation wouldn't be difficult for them. Ana is the most familiar Western name in Asia.

[B4a Z199] MAJKA IMA VEZE SA STRANIM ZEMLJAMA U SLUČAJU PRESELJENJA PA SE DIJETE BOLJE SNALAZI! The mother has ties to foreign countries and in the event of a move, the child would get on better!

[B4a Z203] U SLUČAJU PROSPERITETA VA[N] HRV. GRANICE In case of prosperity outside Croatian borders.

[B4a Z205] ZATO JER SMO RAZMATRALI MOGUĆNOST DA DIJETE JEDNOG DANA ODLUČI ŽIVJETI U INOZEMSTVU (KAO ŠTO SE VEĆINA DANAŠNJIH LJUDI U HRVATSKOJ ODLUČUJE NA TO), TE DA JOJ BAR IZBOROM IMENA OLAKŠAMO U SNALAŽENJU VANI. U VRIJEME KADA SE PAULA TREBALA RODITI I KADA SMO JOŠ UVIJEK ODLUČIVALI DA LI DA JOJ DAMO TO IME, ČESTO SMO SE DRUŽILI S PRIJATELJIMA KOJI ŽIVE U ENGLESKOJ I NJEMAČKOJ, A IMAJU NAŠA TRADICIONALNA IMENA. PRIČALI SU NAM U KAKVIM SU SE SITUACIJAMA, PONEKAD I NE BAŠ UGODNIM, NAŠLI ZBOG SVOJIH IMENA. UGLAVNOM IM IMENA RIJETKO TKO OD STRANACA ZNA PRAVILNO IZGOVORITI. KAKO JE U HRVATSKOJ (BAR DANAS) EKONOMSKA SITUACIJA "TEŠKA", LAKO JE MOGUĆE DA NAM DIJECA [sic] JEDNOG DANA ODLUČE BOLJI ŽIVOT POTRAŽITI U INOZEMSTVU. STOGA SMO ŽELJELI DA IMENA DJECE BUDU I MEĐUNARODNA. Because we have considered the possibility that the child one day might decide to live abroad (as the majority of people currently in Croatia decide to do), so that we would at least ease the adjustment with the choice of the name. At the time of Paula's birth and when we were still deciding on whether we'd give her this name, we often spent time with friends who live in England and Germany and have our traditional names. They told us about situations, sometimes not very pleasant, they've found themselves in because of their names. Mainly it's unusual that any foreigners know how to pronounce their names correctly. Since the economic situation in Croatia (at least these days) is 'difficult', it's probable that our children will one day decide to search for a better life abroad.

[B4a Z206] RADI LAKŠEG IZGOVORA. Because it is easier to pronounce.

[B4a Z208] U SLUČAJU DA ĆE DIJETE JEDNOG DANA ŽIVJETI U INOZEMSTVU ŽELJELA SAM DA IME BUDE LAKO IZGOVORLJIVO U VEĆINI ZEMALJA SVIJETA KAKO DIJETE NE BI IMAO KOMPLEKS, DA MU SE IME NE MOŽE IZGOVORITI (MOJ BRAT I JA ŽIVJELI SMO U INOZEMSTVU I TO NAM SE DOGODILO) If the child someday lives abroad, I wanted the name to be easily pronounceable in the majority of countries of the world so the child wouldn't have any

⁴⁰ Changed from the name of the country to the name of its continent, twice in this answer and twice in its translation, because of respondent confidentiality.

complexes that his name is unpronounceable (my brother and I lived abroad and this happened to us).

[B4a Z209] VIDI UPITNIK LEON See questionnaire for Leon.⁴¹

[B4a Z211] NISMO BAŠ TO POSEBNO HTJELI, ALI TAKVA IMENA SU U SVIJETU PREPOZNATLJIVIA I SA NJIMA SE LAKŠE SLUŽITI We didn't exactly want that especially, but names like that are easier to recognise and easier to use.

[B4a Z231] NISMO RAZMIŠLJALI DA LI JE TO MEĐUNARODNO IME, VEĆ DA JE MODERNO, A SADA SU U TRENDU TAKVA IMENA We did not think about whether it is an international name, but that it is modern and now such names are trendy.

[B4a Z233] NIJE LOŠE, ZBOG "VELIKOG SELA", LAKO I POZNATO I U SVIJETU It's not bad, because of 'the large village', it's easy and familiar also in the world.

[B4a Z240] JER JE LIJEPO I JEDNOSTAVNO Because it is beautiful and simple.

[B4a Z242] JER JE SVIJET GLOBALNO SELO Because the world is a global village.

[B4a Z244] JER SUPRUG I JA DOLAZIMO IZ DVIJE RAZLIČITE DRŽAVE. Because my husband and I come from different states.

[B4a Z247] DA GA I DRUGI MOGU LAKO ČITATI, DA NE LOME JEZIK That also others will read it easily, that they won't pronounce it with difficulty.

[B4a Z251] MAMI JE TO DRUGI KRITERIJ PO VAŽNOSTI, NAKON ONOG DA SE NEKO IME SVIĐA RODITELJIMA. VOLIMO PUTOVATI, U KONTAKTU SMO SA STRANCIMA I VIDJELI SMO DA JE PUNO LJPŠE KADA DRUGI NE MORAJU SLOMITI JEZIK DA BI MOGLI IZGOVORITI IME, ILI GA TEŠKO PAMTE. To the mother this is the second criterion on the scale of importance, after the name being liked by the parents. We love to travel, we're in contact with foreigners and we've seen that it's much better when the others do not have difficulty in pronouncing the name, or it's difficult for them to remember.

[B4a Z252] MAMI JE TO DRUGI KRITERIJ PO VAŽNOSTI, NAKON ONOG DA SE NEKO IME SVIĐA RODITELJIMA. VOLIMO PUTOVATI, U KONTAKTU SMO SA STRANCIMA I VIDJELI SMO DA JE PUNO LJPŠE KADA DRUGI NE MORAJU SLOMITI JEZIK DA BI MOGLI IZGOVORITI IME, ILI GA TEŠKO PAMTE. To the mother this is the second criterion on the scale of importance, after the name being liked by the parents. We love to travel, we're in contact with foreigners and we've seen that it's much better when the others do not have difficulty in pronouncing the name, or it's difficult for them to remember.

Sofia – B4a

Question: B4 ИЗБРАХМЕ НА НАШЕТО ДЕТЕ ТОВА ИМЕ ... ЗАЩОТО ИСКАХМЕ ИМЕТО НА ДЕТЕТО ДА БЪДЕ МЕЖДУНАРОДНО We chose the name for our child ... because we wanted our child's name to be international

B4a ЗАЩО ИСКАХТЕ ИМЕТО ДА БЪДЕ МЕЖДУНАРОДНО? Why did you want to give an international name?

[B4a S57] "ЗАЩОТО СВЕТА СЕ ОКАЗА ЕДНО МАЛКО СЕЛО." 'Because the world turned out to be one small village.'

[B4a S61] НЕ. No.

[B4a S178] СТАРОБЪЛГАРСКО ИМЕ Old Bulgarian name.

[B4a S227] ИМЕТО ДА НЕ Е НЕОБИЧАЙНО ИЗВЪН БЪЛГАРИЯ – В ЕВРОПА. That the name wouldn't be unusual outside Bulgaria – in Europe.

⁴¹ The surname of the child is removed, to protect respondent confidentiality. This is a reference to answer Z208.

- [B4a S235] НИКОГА НЕ Е ИЗЛИШНО. It's never unnecessary.
- [B4a S288] ИМЕТО Е НАШЕ. ТО Е ХРИСТИЯНСКО The name is ours. It's Christian.
- [B4a S298] ИСКАХ ДА ГО КРЪСТЯ НА МАЙКА МИ БЕЗ ДРУГИ СЪОБРАЖЕНИЯ! I wanted to name her according to my mother regardless of what anyone else wanted!
- [B4a S301] ЗАЩОТО ТОВА ИМЕ СЕ СРЕЩА ПО РЯДКО [sic] В БЪЛГАРИЯ Because this name is uncommon in Bulgaria.
- [B4a S303] ЗАЩОТО ТОВА ИМЕ СЕ СРЕЩА ПО РЯДКО [sic] В БЪЛГАРИЯ Because this name is uncommon in Bulgaria.
- [B4a S315] СМЯТАМЕ ДА ЖИВЕЕМ В ЧУЖБИНА ПО-КЪСНО We're planning to live abroad later.
- [B4a S354] ЗАЩОТО БЪЛГАРИЯ Е В ЕВРОПА, ВЪПРЕКИ ВСИЧКО... Because Bulgaria is in Europe, despite all ...

Zagreb – B5a

Question: B5 HTJELI SMO DATI NAŠEM DJETETU IME KOJE SMO IZABRALI ... JER SMO HTJELI DA JE IME POVEZANO S DANOM, MJESecom ILI GODINOM KAD JE NAŠE DIJETE ROĐENO We chose the name for our child ... because we wanted the name to have a connection with the day, month or year the child was born

B5a KAKO JE IME POVEZANO S DANOM, MJESecom ILI GODINOM ROĐENJA VAŠEG DJETETA? How is the name connected to the day, month or year your child was born?

- [B5a Z1] МАЈА=МАЈ (SVIBANI) Maja = May (the month).
- [B5a Z5] ODABRALI SMO IME UNAPRIJED, A DIJETE JE TREBALO BITI ROĐENO KRAJEM 9. MJESECA U ZNAKU VAGE. IPAK, ROĐENA JE MJESec DANA RANIJE, PA JOJ SE IME – GEA (ZEMLJA), POKLOPILO S HOROSKOPSKIM ZNAKOM – DJEVICA-ZEMLJA (ZEMLJANI ZNAK) We selected the name beforehand and the child was supposed to be born at the end of September as a Libra. However, she was born a month earlier and thus her name – Gea (Earth), coincided with the astrological sign Virgo-Earth (earth sign).
- [B5a Z14] IZUZEV KRSNOG IMENA KOJE JE DOBIO JER JE ROĐEN NA SV. DUJU, A DJED MU SE ZOVE DUJE Except for the baptismal name, which he got because he's born on Saint Domnius' [in Croatian Dujе] day and also his grandfather is called Dujе.
- [B5a Z40] JER JE 6.12. SVETI NIKOLA Because December 6 is Saint Nicholas' day.
- [B5a Z43] U TREĆEM MJESecu In March.
- [B5a Z65] IME UOPĆE NIJE POVEZANO SA DANOM, MJESecom ILI GODINOM SARINOГ ROĐENJA The name is not in any way connected to the day, month or year of Sara's birth.
- [B5a Z71] NIJE POVEZANO No connection.
- [B5a Z79] JER SE RODIO PRED PRAZNIK SV. IVANA Because he was born before the day of Saint John (the Baptist).
- [B5a Z82] MISLIM DA NIJE I don't think it is.
- [B5a Z91] 29.06. JE BLAGDAN SV. PETRA I PAVLA (KRŠĆANSKI BLAGDAN) TAKO DA PETAR 7 DANA NAKON ROĐENDANA IMA IMENDAN. June 29 is the day of Saints Peter and Paul (Christian holiday) and thus Petar has his name day seven days after his birthday.
- [B5a Z94] 7.9. SVETI MARKO September 7 Saint Mark.
- [B5a Z100] TREBAO SE RODITI NA VALENTINOVO,⁴² He was supposed to be born on Valentine's Day.

⁴² The answer ends in a comma.

[B5a Z114] DOMINIK JE ROĐEN U NEDJELJU; NA TAL. DOMENIKA JE NEDJELJA UJEDNO SASTOJI SE OD 7 SLOVA, A NEDJELJA JE UPRAVO 7. (SEDMI) DAN U TJEDNU Dominik was born on a Sunday; in Italian ‘domenika’ is Sunday. Also it consists of seven letters and Sunday is the seventh day of the week.

[B5a Z124] NIJE POVEZANO No connection.

[B5a Z127] NIKAKO, ALI KRŠTENI IME VEZANO ZA DATUM ROĐENJA In no way, but the baptismal name is connected to the day of birth.

[B5a Z154] MARTINJE – BLIZINE ROĐENJE Martinje (Saint Martin’s Day) – close to birth.

[B5a Z173] ZBOG TOGA JER JE ROĐEN NA SVETOG NIKOLU Because he was born on Saint Nicholas’s Day.

[B5a Z181] NEKOLIKO DANA NAKON ROĐENDANA NAŠEG DIJETETA JE I PRAZNIK KOJI ON SLAVI KAO SVOJ IMENDAN. JA TO TADA NISAM ZNALA I NIJE BILO PRESUDNO U ODLUCI, ALI MI JE DANAS DRAGO ŠTO MOJE DIJETE IMA RAZLOG ZA SLAVLJE. Some days after the birthday of our child is also the day he celebrates his name day. I didn’t know this at the time and it wasn’t crucial for the decision, but now I’m happy that my child has a reason to celebrate.

[B5a Z186] DIJETE JE ROĐENO 28.5. – KOJI JE DATUM BLIZAK BLAGDANU SV. PETRA I PAULA (29.06.) The child was born May 25 – close to the saint’s day of Peter and Paul (June 29).

[B5a Z188] BLIZINA 6. PROSINCA – DAN SV. NIKOLE Close to December 6 – the day of Saint Nicholas.

[B5a Z211] 2 DANA PRIJE NJегоVOG ROĐENDANA (29.6.) JE CRKV. BLAGDAN SVETI PETAR Two days before his birthday (June 29) is the Church holiday of Saint Peter.

[B5a Z232] IME JE POVEZANO S BLIZINOM DANA I MJESECA KAD SE SLAVI BLAGDAN SV. ANE The name is connected with the nearby day and month when the saint’s day of Saint Anne is celebrated.

[B5a Z233] SV. MARTIN 11.11. ROĐENDAN 14.12 Saint Martin November 11, birthday December 14.

[B5a Z243] PODSJEĆA NA PROLJEĆE It reminds us of spring.

[B5a Z251] KRSNO IME: MARTINA ODABRALI SMO JER JE KRŠTENI 11.11. NA DAN SVETOG MARTINA. The baptismal name: Martina we selected because she was christened on November 11, the Day of Saint Martin.

Sofia – B5a

Question: B5 ИЗБРАХМЕ НА НАШЕТО ДЕТЕ ТОВА ИМЕ ... ЗАЩОТО ИСКАХМЕ ИМЕТО ДА ИМА ВРЪЗКА С ДЕНЯ, МЕСЕЦА ИЛИ ГОДИНАТА, В КОЯТО НАШЕТО ДЕТЕ Е РОДЕНО We chose the name for our child ... because we wanted the name to have a connection with the day, month or year the child was born

B5a КАКВА Е ВРЪЗКАТА С ДЕНЯ, МЕСЕЦА ИЛИ ГОДИНАТА КОГАТО Е РОДЕНО ВАШЕТО ДЕТЕ? How is the name connected to the day, month or year your child was born?

[B5a S27] НА 8.11. – АРХАНГЕЛ МИХАИЛ. ИМЕН ДЕН On November 8th – the Archangel Michael. Name day.

[B5a S28] ВЕЛИКДЕН – ИМЕН ДЕН Good Friday – name day.

[B5a S61] НЯМА ТАКАВА ВРЪЗКА. No such connection.

[B5a S87] НЯМА ВРЪЗКА No connection.

[B5a S97] 06.05. – ГЕРГЬОВДЕН – ДЕТЕТО Е РОДЕНО НА 04.05. May 6th – day of George – the child was born on May 4th.

[B5a S102] ДЕНЯТ Е ИВАНОВДЕН ИМЕН ДЕН НА БАЩАТА The day is a day of Ivan, the father's name day.

[B5a S113] НИКАКВА None.

[B5a S150] РОДЕН Е НА НИКУЛДЕН И ЗАТОВА ГО КРЪСТИХМЕ НИКОЛАЙ He was born on Saint Nicholas's Day and that's why we baptised him Nikolaj.

[B5a S174] СЪВПАДА С ИМЕННИЯ ДЕН – ЦВЕТНИЦА It coincides with the name day – Palm Sunday.

[B5a S177] НА 26.10. Е ДИМИТРОВДЕН October 26th is Demetrios' day.

[B5a S245] В БЪЛГАРИЯ СЕ ПРАЗНУВА НИКУЛДЕН. In Bulgaria Saint Nicholas is celebrated.

[B5a S288] РОДЕН Е НА 13.1.97 Г., А НА 17.1. Е АНДОНОВДЕН He was born on January 13th 1997 and January 17th is Anthony's day.

[B5a S317] 3 МАРТ Е СКЪПА ДАТА ЗА ВСЕКИ БЪЛГАРИН March 3rd is a cherished date for every Bulgarian.

[B5a S335] НЯМА ВРЪЗКА No connection.

[B5a S354] БЛИЗО Е ДО СВ. БОГОРОДИЦА (МАРИЯ) НА 14.8. It's close to the Virgin Mary's Day on August 14th.

[B5a S357] НА 29.5. Е РОДЕНА БАБА Й On May 29th her grandmother was born.

Zagreb – B6a

Question: B6 HTJELI SMO DATI NAŠEM DJETETU IME KOJE SMO IZABRALI ... JER SMO HTJELI DA IME BUDE SLIČNO DRUGIM IMENIMA U NAŠOJ OBITELJI, DA JE TO IME U NEKOJ VEZI S DRUGIM IMENIMA U OBITELJI We chose the name for our child ... because we wanted the name to be similar to other names in our family, so that the names have a connection
B6a KAKO SU IMENA SLIČNA? U KAKVOJ SU VEZI? How are the names similar? In what way are they connected?

[B6a Z1] DRUGO DVOJE DJECE IMA ISTO KRATKO I JEDNOSTAVNO IME (NINA, IVOR) The two other children also have short and simple names (Nina, Ivor).

[B6a Z2] MATE – ОТАЦ, ТЕО – БРАТ Mate – father, Teo – brother.

[B6a Z5] НИ У КАКВОЈ. МИ (РОДИТЕЛИ) СМО ЈЕДИНИ У ОБИТЕЛЈИ КОЈИМА СЕ ИМЕ СВИДА. None whatsoever. We (the parents) are the only ones in the family who like the name.

[B6a Z21] ПО ДИДИ АНТИ, А ТОНИ–АНТОНИЈО ЈЕ ИЗВЕДЕНИЦА I⁴³ After Grandpa Ante and Toni – Antonijo is a derivative.

[B6a Z25] КЛАРА – ПРАБАКА ПО ОКУ, АНА – БАКА ПО МАЈЦИ Klara – great-grandmother on the father's side, Ana – grandmother on the mother's side.

[B6a Z28] МЕНИ, ТЈ. МАЈЦИ, МОЈА МАМА ЈЕ ХТЈЕЛА ДАТИ ИМЕ НИКОЛИНА, АЛИ САМ ДОБИЛА ИМЕ МАРИЈА ПО БАКИ. ЗАТИМ ЈЕ ХТЈЕЛА МОЈОЈ СЕСТРИ ДАТИ ТО ИМЕ, А ОНА ЈЕ ИПАК АНТОНИЈА ПО ОКУ АНТИ И УЈАКУ. НА КРАЈУ СЕ НАМА ТО СВИДЈЕЛО И ИПАК ИМАМО НИКОЛИНУ У ФАМИЛИЈИ. УСТО, ТО ЈЕ ИМЕ НАЈЧЕШЋЕ У КРАЈЕВИМА ДАЛМАЦИЈЕ ОДАКЛЕ СМО ПОРИЈЕКЛОМ. My mother [the mother's mother] wanted to give me the name Nikolina, but I was called Marija after my grandmother. Then she wanted to call my sister that, but she is, however, Antonija after our father Ante and our uncle. In the end we liked the name and we still

⁴³ The answer ends on *i* – 'and' or possibly 'also'. This does not seem to make sense and is regarded as a mistake and ignored in the translation. Possibly the respondent has started a new sentence and then left it unfinished.

have a Nikolina in the family. Also, the name is most common in the Dalmatian area where we come from originally.

[B6a Z32] SESTRICNA BRUNA Cousin Bruna.

[B6a Z35] DJED – JOSIP /PO MAJCI/ Grandfather – Josip (on the mother's side).

[B6a Z41] OTAC – KĆER; JOSIP – JOSIPA Father – daughter; Josip – Josipa.

[B6a Z44] OTAC BORIS – IRENA Father Boris – Irena.

[B6a Z56] IAKO JE TO IME PRADJEDA PO OCU Although this is the name of the great-grandfather on the father's side.

[B6a Z65] NEMA SLIČNOG IMENA U OBITELJI. There is no similar name in the family.

[B6a Z67] PRADJED JAKOB Great-grandfather Jakob.

[B6a Z71] IVAN, IVICA.. Ivan, Ivica ...

[B6a Z75] PO ZVUČNOSTI S IMENOM STARIJE KĆERI It sounds like the name of our older daughter.

[B6a Z82] IMENA U OBITELJI NISU U NIKAKVOJ VEZI The names in our family are not connected in any way.

[B6a Z89] IME PO BAKI Named after her grandmother.

[B6a Z92] S DJEDOM With grandfather.

[B6a Z104] TOMISLAV SE ZOVE I TATA. TO NAM SE SVIDJELO, IAKO NIJE UOBIČAJENO U NAŠEM NARODU. The father is also called Tomislav. We liked that, although [this naming pattern] isn't customary for our people.

[B6a Z106] OBJAŠNJENJE POD BROJEM 1. The explanation is under number 1.

[B6a Z116] BAKA I DVIJE PRABAKE NOSE TO IME The grandmother and two great-grandmothers have this name.

[B6a Z122] D – DRAŽEN – TATA, DAMIR – SIN, DARIO – SIN D – Dražen – dad, Damir – son, Dario – son.

[B6a Z123] NASLIJEĐENO OD BAKE Inherited from grandmother.

[B6a Z124] DOBIO JE IME PO DJEDU He was named after his grandfather.

[B6a Z126] VLADANA – VLADIMIR (SIN) Vladana – Vladimir (son).

[B6a Z127] NISU SLIČNA They are not alike.

[B6a Z132] OTAC DALIBOR, DJED DRAGUTIN – SVI POČINJU SA D Father Dalibor, grandfather Dragutin – all start with a D.

[B6a Z136] TRADICIONALNO, POVJESNO, KRATKO, “NEOBIČNO”?! Traditional, historical, short, ‘unusual’?!

[B6a Z145] DJED Grandfather.

[B6a Z147] MARTIN (IME PO DJEDU) Martin (name after grandfather).

[B6a Z154] JEDAN DJED PO TATI – MARTIN. JED⁴⁴ One grandfather on the father's side – Martin.

[B6a Z169] POTIČEM IZ DALMACIJE My family comes from Dalmatia.

[B6a Z171] DJED JE ANTE The grandfather is Ante.

[B6a Z172] STARIJI SIN JE JOSIP MISLIM DA SI PAŠU I OBA SU SVECI The older son is Josip. I think the names go together well and both are saints.

[B6a Z196] KRŠTENIO IME – MARIJA – PO BAKI Baptismal name – Marija – after grandmother.

[B6a Z199] MOJA SESTRA SE ISTO ZOVE, ALI PRIORITET JE IMALA MAJKA OD OCA, (TAKOĐER ANA) My sister is called the same, but the priority was the mother of the father (also Ana).

⁴⁴ It seems the respondent started writing something, but then left it unfinished. *Jed* could be the beginning of the word *jedan* ‘one’.

[B6a Z202] PO IMENU OD POKOJNE BAKE After the name of the deceased grandmother.

[B6a Z208] VIDI UPITNIK NN See questionnaire for NN.⁴⁵

[B6a Z209] LEON = BRAT BLIZANAC (JAN I LEON SU KRATKA IMENA, IZGOVORLJIVA I POZNATA U SVIJETU) MIHAEL = STARIJI BRAT (UZ MIHAELA MI NISU ODGOVARALI TRADICIONALNA IMENA U NAŠOJ SREDINI KAO ŠTO SU ANTE, BRANIMIR I SL.[]) Leon = brother twin (Jan and Leon are short names, pronounceable and known in the world) Mihael = older brother (with Mihael I didn't like traditional names like Ante, Branimir and similar).

[B6a Z215] JOSIPOV DJED ZVAO SE JOZO, PA JE JOSIP NEKA OD VARIJANTI IMENA JOZO. IME JOSIP ČINILO NAM SE LIJEPŠE [sic] I PRIKLADNIJE DJETETU. Josip's grandfather was called Jozo and thus Josip is one of the variants of the name Jozo. We thought the name Josip was more beautiful and suitable for a child.

[B6a Z216] DJED FRANJO, BILO MU JE DRAGO DA SE DIJETE TAKO ZOVE, JER JE IME UZEO UZ SVOJE ... Grandfather Franjo, he was happy that the child is called that, because he took the name alongside his ...

[B6a Z226] DJED PO OCU SE ZOVE ISTIM IMENOM The paternal grandfather has the same name.

[B6a Z230] IME DJEDA JE PETAR The grandfather's name is Petar.

[B6a Z232] IMENA SU SLIČNA PO TOME ŠTO IH NOSE I SVECI PO NAŠEM VJEROVANJU U KATOLIČKOJ VJERI. The names are alike in that they are names of saints in our religion, in the Catholic faith.

[B6a Z233] IMENA SINA MARKA I MUŽA TINO MARKO + TINO = MARTINO TJ. MARTIN The names of the son Marko and the husband Tino Marko + Tino = Martino that is Martin.

[B6a Z237] OTAC – BRANIMIR – HRVATSKI KNEZ DIJETE – KREŠIMIR – HRVATSKI KRALJ Father – Branimir – Croatian prince, child – Krešimir – Croatian king.

[B6a Z242] POČETNO SLOVO M, KAO OTAC MIRKO The first letter M like the father Mirko.

[B6a Z248] DJED Grandfather.

[B6a Z251] U OČEVOJ OBITELJI IMA NEOBIČNIH IMENA, A U MAJČINOJ NAJOBIČNIJA, TRADICIONALNA HRVATSKA. MAJČINOJ OBITELJI SE IME SARA UOPĆE NIJE SVIDALO. ČAK SU IZJAVILI DA JE ŽIDOVSKA. NE ZNAJU DA SU ENGLJESKA, AMERIKA, ŠPANJOLSKA I LATINSKA AMERIKA PUNE SARA. A I ŠTO FALI ŽIDOVIMA. In the father's family they have unusual names and in the mother's the most common, traditional Croatian. The mother's family didn't at all like the name Sara; they even proclaimed it Jewish. They don't know that England, America, Spain and Latin America are filled with Saras. And what's wrong with being Jewish.

[B6a Z252] MAMINA OBITELJ JE I TU IMALA PRIMJEDBI NA IME. DA JE LIJEPO, ALI JE USTVARI SKRAĆENO, TE DA SMO SE TREBALI ODLUČITI DA LI JE TO DOROTEA, MATEA ILI TEODORA, PA JU ZVATI TEA, AKO HOĆEMO. The mother's family had also⁴⁶ in this case remarked on the name: that it is beautiful, but in fact shortened and we should decide whether it is Dorotea, Matea or Teodora and then call her Tea, if we want to.

[B6a Z256] HTJELA SAM DATI IME SEBASTIJAN, JER MI SE ČINILO POSEBNO I LIJEPO, A IMA VEZE SA MOJIM PREZIMENOM (DJEVOJ. SEBASTIJANOVIĆ), ČIME U SVOM IMENU IMA I DIO MOG PREZIMENA. I wanted to give the name Sebastijan, because I thought it special and nice and it also has a connection to my surname (maiden name Sebastijanović) and thus he has a part of my surname in his name.

⁴⁵ Name deleted – the referral is to answer ZB6a 209.

⁴⁶ It seems this 'also' is a reference to answer ZB6a 251.

Sofia – B6a

Question: B6 ИЗБРАХМЕ НА НАШЕТО ДЕТЕ ТОВА ИМЕ ... ЗАЩОТО ИСКАХМЕ ИМЕТО ДА БЪДЕ ПОДОБНО НА ДРУГИТЕ ИМЕНА В НАШЕТО СЕМЕЙСТВО, ИМЕТО ДА ИМА НЯКАКВА ВРЪЗКА С ДРУГИТЕ ИМЕНА В СЕМЕЙСТВОТО We chose the name for our child ... because we wanted the name to be similar to other names in our family, so that the names have a connection

B6a ПО КАКЪВ НАЧИН ИМЕНАТА СА ПОДОБНИ? КАКВА Е ВРЪЗКАТА МЕЖДУ ТЯХ? How are the names similar? In what way are they connected?

[B6a S2] ДЯДО – БОРИС БАБА ЙОАННА -> БОЯНА Grandfather – Boris grandmother Joanna -> Bojana.

[B6a S3] БАЩА – АЛЕКСАНДЪР Father – Aleksandăr.

[B6a S4] РОДНИНСКА ДЯДО – ИВАН Kinship grandfather – Ivan.

[B6a S5] КРЪСТЕНА Е НА ДЯДОТО – ЯНИЧКО She's named after her grandfather – Janichko.

[B6a S6] КРЪСТЕНА Е НА ТАТКО СИ НИКОЛАЙ. ДЪРЖАХ ДА Е НА НЕГО, НО БЪЛГАРСКИТЕ ВАРИАНТИ, КАТО НИКОЛИНА, НИКОЛЕТА, НИНА И ДР. НЕ МИ ЗВУЧАТ КРАСИВО. She's named after her father Nikolaj. I wanted that she'd be named after him, but the Bulgarian variants such as Nikolina, Nikoleta, Nina and so on don't sound beautiful to me.

[B6a S7] ИМЕНАТА НА ДВАМАТА ДЯДОВЦИ ЗАПОЧВАТ С БУКВАТА “Б” The names of both grandfathers begin with the letter B.

[B6a S8] “НЕНИ” И “НЕНКО” – ИМАТ ОБЩ КОРЕН ‘Neni’ and ‘Nenko’ – they have the same root.

[B6a S19] ЛИЛИЯ, НАТАЛИЯ Lilija, Natalija.

[B6a S28] БАБА – ВЕЛИЧКА Grandmother – Velička.

[B6a S29] ИМА ВРЪЗКА ЗАЩОТО НАШАТА ДЪЩЕРЯ НОСИ ПЪРВАТА БУКВА “И” НА НЕЙНАТА БАБА ИРИНА. It has a connection because our daughter has the first letter ‘I’ of her grandmother’s name Irina.

[B6a S30] В РОДА НА ТАТКОТО ОТ НЯКОЛКО ПОКОЛЕНИЯ СИНОВЕТЕ СА КРЪЩАВАНИ КОЛЪО–ДИМИТЪР–КОЛЪО–ДИМИТЪР И Т.Н. In the family of the father for some generations back the sons are named Koljo–Dimităr–Koljo–Dimităr and so on.

[B6a S33] МАЙКА МИЛЕНА, ДЕТЕ МИЛА. ИМЕТО МИЛЕНА ПРОИЗЛИЗА ОТ ИМЕТО МИЛА The mother Milena, the child Mila. The name Milena comes from the name Mila.

[B6a S35] БАБА МУ СЕ КАЗВА ВИТКА His grandmother is called Vitka.

[B6a S43] ИСКАХ, ДА ИМА ВРЪЗКА С ИМЕТО НА МАЙКА МИ КОЯТО СЕ КАЗВА РАДКА – БАБА РАДИ. I wanted there to be a connection to my mother’s name, Radka – grandma Radi.

[B6a S48] ДЯДО КОНСТАНТИН Grandfather Konstantin.

[B6a S56] БАЩА – АЛЕКСАНДЪР ДЪЩЕРЯ – АЛЕКСАНДРА The father – Aleksandăr daughter – Aleksandra.

[B6a S61] ДА. ТЯ Е КРАСИМИРА. БРАТЪТ НА МАЙКАТА НА МЪЖА МИ Е КРАСИМИР (Т.Е. ВУЙЧОТО НА СЪПРУГА МИ) Yes. She is Krasimira. The brother of the mother of my husband is Krasimir (i.e. my husband’s uncle).

[B6a S63] ЗАЩОТО В НАШАТА РОДА ИМА МНОГО ИМЕНА КОЙТО ЗАПОЧВАТ С БУКВАТА “С” ВКЛЮЧИТЕЛНО И НА БАЩАТА – СТАНИМИР Because in our family many names begin with the letter ‘s’, also that of the father – Stanimir.

[B6a S70] ПАВЕЛ: ВНУК И ДЯДО Pavel: grandson and grandfather.

[B6a S81] НОСИ ИМЕТО НА БАБА СИ. She has her grandmother’s name.

[B6a S86] БАЩА ИВАН Father Ivan.

- [B6a S87] НЯМА ВРЪЗКА No connection.
- [B6a S89] ДЯДО – ВНУК Grandfather – grandson.
- [B6a S90] ДЯДО – ВНУЧКА Grandfather – granddaughter.
- [B6a S92] БАБА – ВНУК Grandmother – grandson.
- [B6a S99] БАБА РАЙНА Grandmother Rajna.
- [B6a S106] ДЯДОТО Е СТОЯН, ПРАДЯДОТО Е СТОЯН The grandfather is Stojan, the great-grandfather is Stojan.
- [B6a S113] НИКАКВА None.
- [B6a S117] ИМЕТО НА ДЯДО МУ Е АСЕН. ПЪРВАТА И ПОСЛЕДНАТА БУКВА. The name of his grandfather is Asen. The first and last letter.
- [B6a S119] БАБА – МИРА Grandmother – Mira.
- [B6a S135] БАБАТА ПО БАЩИНА ЛИНИЯ НОСЕШЕ ТОВА ИМЕ. The grandmother on the father's side had that name.
- [B6a S142] НОСИ БУКВАТА НА БАБА СИ She has the letter of her grandmother.
- [B6a S147] ДЯДОТО Е АНГЕЛ, БАБАТА ЛИДИЯ The grandfather is Angel, the grandmother Lidija.
- [B6a S154] ЗАЩОТО СЕМЕЙСТВАТА НА РОДИТЕЛИТЕ НИ ДЪРЖАХА НА ТОВА Because the families of our parents insisted on that.
- [B6a S160] ДА НОСИ ИМЕТО НА ДЯДО СИ So he has the name of his grandfather.
- [B6a S161] ДЯДО ИЛИЯ БАБА РАЙНА Grandfather Ilija, grandmother Rajna.
- [B6a S164] ПЪРВАТА БУКВА НА БАБА СИ The first letter of her grandmother's name.
- [B6a S165] ДЯДО Й СЕ КАЗВА ИВАН! ИВАН – ИВА Her grandfather is called Ivan! Ivan – Iva.
- [B6a S167] ДЯДО Й СЕ КАЗВА ЛЮБЕН Her grandfather is called Ljuben.
- [B6a S177] САМО ПЪРВАТА БУКВА Е Д НА ДЕТЕТО, МАЙКАТА И БАЩАТА ПО СЛУЧАЙНОСТ Only the first letter is D for the child, the mother and the father by chance.
- [B6a S179] КИРИЛ – НА ДЯДО СИ ПО БАЩИНА ЛИНИЯ Kiril – after his grandfather on the father's side.
- [B6a S194] ВРЪЗКА – ДЯДО, ВНУЧКА ЦВЕТАН – ПРОМЕНЕНА БУКВА А В И ЦВЕТИНА Connection – grandfather, granddaughter, Cvetan – letter 'a' changed to 'i' Cvetina.
- [B6a S197] ПРАБАБА Great-grandmother.
- [B6a S198] ДЯДО МУ Е МАЛИН, А БАБА МУ Е МАРГАРИТА His grandfather is Malin and his grandmother is Margarita.
- [B6a S199] ВЕЛИН – ВЕНЕЛИН ДЯДО – ВНУК Velin – Venelin grandfather – grandson.
- [B6a S206] НАСЛЕДСТВЕНО Inherited.
- [B6a S210] ДЯДО ЛЮБЕН – ДЕТЕ ЛЮБОМИР Grandfather Ljuben – child Ljubomir.
- [B6a S216] СЪЙКА – БАБАТА -> СИЯ – ВНУЧКАТА Sājka – grandmother -> Sija – granddaughter.
- [B6a S217] НА ДЯДО СИ ХРИСТО After his grandfather Hristo.
- [B6a S218] БАБА ВАЛЕНТИНА Grandmother Valentina.
- [B6a S220] ПРОЯВА НА УВАЖЕНИЕ КЪМ РОДИТЕЛИТЕ НИ Act of respect for our parents.
- [B6a S223] ПРАБАБА – РАДА = РАДОСТ Great-grandmother – Rada = Radost.
- [B6a S224] ИВАНКА ИВАН Ivanka Ivan.
- [B6a S226] ВНУК КРЪСТЕН НА ДЯДО СИ АНТОН – АНДОН Grandson named after his grandfather Anton – Andon.
- [B6a S228] БАЩА, ДЯДО, ПРАДЯДО – ТРАДИЦИЯТА В СЕМЕЙСТВОТО Father, grandfather, great-grandfather – family tradition.
- [B6a S234] АНГЕЛ – АНДИ Angel – Andi.

- [B6a S235] ОБЩА НАЧАЛНА БУКВА С МАЙКАТА, БАБАТА И ДЯДОТО (ПО БАЩИНА ЛИНИЯ) Shared first letter with the mother, grandmother and grandfather (on the father's side).
- [B6a S241] ПРАДЯДО НИКОЛАЙ Great-grandfather Nikolaj.
- [B6a S249] ЦВЕТАН НОСИ ПЪРВАТА БУКВА НА ДЯДО СИ ПО БАЩИНА ЛИНИЯ Conjo. Cvetan has the first letter after his grandfather on his father's side Conjo.
- [B6a S253] АНЕЛИЯ – АНГЕЛ, ДЪЩЕРЯ – БАЩА Anelija – Angel, daughter – father.
- [B6a S264] ИМЕНАТА СА ПОДОБНИ ПО ПЪРВИТЕ ДВЕ БУКВИ. ВРЪЗКАТА Е ВНУЧКА – ДЯДО The names are alike by the first two letters. The connection is granddaughter – grandfather.
- [B6a S265] ИМЕНАТА СА ПОДОБНИ ПО ПЪРВИТЕ ДВЕ БУКВИ, А ВРЪЗКАТА Е ВНУЧКА – ДЯДО The names are alike by the first two letters and the connection is granddaughter – grandfather.
- [B6a S271] АНТОН – БРАТ НА ДЪЩЕРЯ НИ Anton – brother of our daughter.
- [B6a S272] АНТОН – Е БРАТ НА ДЪЩЕРЯ НИ (АНТОНИЯ) И ИМЕНАТА СА ИДЕНТИЧНИ. Anton is the brother of our daughter (Antonija) and the names are identical.
- [B6a S273] НА СВЕКЪРВА МИ ИМЕТО Е РАШКА. ТАКА ДЕТЕТО ЩЕ НОСИ ПЪРВИТЕ 2 БУКВИ The name of my mother-in-law is Raška. The child has the first two letters.
- [B6a S278] ЛЮБОМИР Е КРЪСТЕН НА ДЯДО СИ ЛЮБЕН, КОЕТО Е СТАРО БЪЛГАРСКО ИМЕ, А ЛЮБОМИР Е ПО-СЪВРЕМЕНО ИМЕ Ljubomir is named after his grandfather Ljuben, which is an old Bulgarian name and Ljubomir is more up-to-date.
- [B6a S281] ДЯДО – ВНУК Grandfather – grandson.
- [B6a S286] НА БАЩАТА НА БАЩА МУ After his father's father.
- [B6a S288] КРЪСТЕН Е НА ДЯДО СИ ПО БАЩИНА ЛИНИЯ. He's named after his grandfather on the father's side.
- [B6a S294] ЖЕЛАЕХ ДА ЗАПОЧВА С БУКВАТА “Д”, КАКТО ИМЕТО НА БАЩА МИ – ДИМИТЪР, КОЙТО Е ПОЧИНАЛ I wanted the name to start with the letter ‘D’, like the name of my father Dimităr, who is deceased.
- [B6a S297] ДЯДО – СИН Grandfather – son.
- [B6a S298] КРЪСТЕНА Е НА МАЙКА МИ! She's named after my mother!
- [B6a S304] НОСИ ИМЕТО НА БАЩА СИ She has the name of his father.
- [B6a S305] ИЗБОРЪТ Е НА МАЙКАТА It's the mother's choice.
- [B6a S315] БАЩАТА НА ДЕТЕТО, ПРАДЯДОТО – СЪС СЪЩИТЕ ИМЕНА. The father of the child, the great-grandfather – have the same names.
- [B6a S317] ДЕТЕТО Е КРЪСТЕНО НА ДЯДО СИ КРАСИ The child is named after his grandfather Krasi.
- [B6a S321] СИНЪТ МИ КАМЕН Е КРЪСТЕН НА БАЩА СИ КАМЕН My son Kamen is named after his father Kamen.
- [B6a S325] ИМЕТО Е СЪЩОТО КАТО НА БАБАТА ПО БАЩИНА ЛИНИЯ The name is the same as the name of the grandmother on the father's side.
- [B6a S332] МАРИН – ДЯДО Marin – grandfather.
- [B6a S334] БУКВА Н The letter ‘n’.
- [B6a S335] ДЯДО ИВАН – ИВАЙЛО; ПЪРВИТЕ ТРИ БУКВИ ОТ ДВЕТЕ ИМЕНА СА ЕДНАКВИ Grandfather Ivan – Ivajlo; the first three letters of the two names are identical.
- [B6a S339] КРЪСТЕН Е НА ДЯДО СИ. He's named after his grandfather.
- [B6a S343] ПЪРВАТА БУКВА Е НА ДЯДОТО ПО БАЩИНА ЛИНИЯ (ТОЙ СЕ КАЗВА МИНКО) The first letter is that of the grandfather's name on the father's side (his name is Minko).
- [B6a S344] КАЛОЯН Е КРЪСТЕН И НА ДЯДО СИ ИВАН Kalojan is named also after his grandfather Ivan.

[B6a S348] НОСИ СОБСТВЕНОТО ИМЕ НА ДЯДОТО ПО БАЩИНА ЛИНИЯ He has the first name of his grandfather on the father's side.

[B6a S351] БАБАТА ПО БАЩИНА ЛИНИЯ – ГАНИ Grandmother on the father's side – Gani.

[B6a S353] БАБАТА НА ДЕТЕТО СЕ КАЗВА НУШКА (НУШКА – АНУШКА – АНА) И Е РОДЕНА НА 15.8. НА ТАЗИ ДАТА СЕ ПРАЗНУВА ЦЪРКОВЕН ПРАЗНИК МАРИЯ И ВСИЧКИ ЖЕНИ ИМАТ ИМЕН ДЕН С ИМЕТО МАРИЯ. The grandmother of the child is called Nuška (Nuška – Anuška – Ana) and she's born on August 15th when the holy day of Mary is celebrated and all women named Marija have their name day.

Zagreb – B7a

Question: B7 HTJELI SMO DATI NAŠEM DJETETU IME KOJE SMO IZABRALI ... JER SMO HTJELI NAZVATI NAŠE DIJETE PO NEKOM ROĐAKU We chose the name for our child ... because we wanted to give our child the name of a relative

B7a KOJI JE RODBINSKI ODNOS VAŠEG DJETETA S TIM ROĐAKOM? ZAŠTO STE HTJELI VAŠEM DJETETU DATI IME BAŠ PO TOM ROĐAKU? What is the family relation between your child and that relative? Why did you want to give your child a name after this relative?

[B7a Z5] NI U KAKVOJ. MI (RODITELJI) SMO JEDINI U OBITELJI KOJIMA SE IME SVIĐA. None whatsoever. We (the parents) are the only ones in the family who like the name.

[B7a Z9] DJED PO OCU I MAJCI IMA TO IME. Grandfathers on father's side and on the mother's side have that name.

[B7a Z13] OBE BAKE NOSE ISTO IME. ALI TO NIJE BILO ODLUČUJUĆE. TO JE SAMO BIO NAŠ IZBOR. Both grandmothers have the same name. But that was not decisive. It was just our choice.

[B7a Z15] IVA JE DOBILA IME PO SVOM OCU. NAIME KADA SE RODILA, TOLIKO JE SLIČILA SVOM OCU DA SU SVE DILEME OKO IMENA BILE RIJEŠENE. Iva got her name after her father. Namely when she was born, she looked so much like her father that all dilemmas about the name were solved.

[B7a Z21] DJED – UNUK Grandfather – grandchild.

[B7a Z23] DALI SMO IME PO UJAKU, KOJI JE POGINUO U DOMOVINSKOM RATU, A BIO JE ČOVJEK KAKVOG TREBA TRAŽITI. DOBAR, LIJEP, ISKREN, ODLUČAN. We named him after his uncle who died in the Croatian War of Independence⁴⁷ and he was the sort of man much needed. Good, nice, sincere, resolute.

[B7a Z35] UNUKA – OČEV OTAC – PREZIME; MAJČIN OTAC – IME Granddaughter – father's father – surname; mother's father – first name.

[B7a Z42] DJED (PO OCU)! PORIJEKLO OČEVE FAMILIJE JE IZ SREDNJE DALMACIJE, GDJE JE OBIČAJ DA BAREM JEDNO DIJETE U FAMILIJI NOSI IME DJEDA. MI SMO SE OPREDJELILI TO KOD NAŠEG MLAĐEG SINA, IZ POŠTOVANJA PREMA OČEVOM (TJ. MUŽEVOM) OCU. Paternal grandfather! The father's family originates in Middle Dalmatia, where it is customary for at least one child in the family to take the name of the grandfather. We decided on that with our younger son, out of respect for the father's (i.e. husband's) father.

[B7a Z52] DOBILA JE IME PO POKOJNOM DJEDU S TATINE STRANE She got her name after the deceased grandfather on her dad's side.

[B7a Z67] PRADJED Great-grandfather.

⁴⁷ Translation by Bujas 1999. A literal translation would be Homeland War. What is intended is Croatia's 1991–1995 war of disintegration from Yugoslavia.

- [B7a Z82] NITI JEDAN ROĐAK SE NE ZOVE NITI SLIČNO Not one relative is called anything similar.
- [B7a Z123] NIŠTA POSEBNO Nothing special.
- [B7a Z124] DJED, BILA JE TO ŽELJA TATE Grandfather, this was the father's wish.
- [B7a Z126] DJED, JER JE TO ZASLUŽIO Grandfather, because he deserves it.
- [B7a Z134] DJED I PRADJED Grandfather and great-grandfather.
- [B7a Z146] OD MAJKE PRABAKA, ZATO JER SMO VOLJELI PRABAKU I ZATO ŠTO JE LIJEPO IME The great-grandmother on the mother's side, because we loved our great-grandmother and because the name is beautiful.
- [B7a Z147] MARTINA JE UNUKA, IME SMO DALI JER JE EMOCIONALNA VEZA BILA JAKA, DJED JE IZNENADA UMRO, A BIO JE ZA OBITELJ IZUZETNA I DOBRA OSOBA. Martina is the granddaughter, we gave the name because the emotional tie was strong; the grandfather died unexpectedly and he was an exceptional and good person for the family.
- [B7a Z151] DA, DJED Yes, grandfather.
- [B7a Z154] IME JE DOBIO PO DJEDU He was named after his grandfather.
- [B7a Z159] MAMIN DJED – DJETETOV PRADJED The mum's grandfather – the child's great-grandfather.
- [B7a Z160] DJED PO OCU Grandfather on the father's side.
- [B7a Z162] DOBILA JE IME PO NAJDRAŽOJ TETI SVOGA TATE She was named after the dearest aunt of her father.
- [B7a Z179] IVAN JE DOBIO IME PO SVOM DJEDU. Ivan was named after his grandfather.
- [B7a Z181] SASVIM SLUČAJNO U OBITELJI MOG SUPRUGA POSTOJI ISTO IME. IME NOSI NJEGOV BRAT. TAKO DA SU MOJ SIN I NJEGOV STRIC IMENJACI. ALI TO NIJE BIO RAZLOG DOD[J]ELE IMENA. Totally by chance the same name exists in my husband's family. His brother has the name. So my son and his uncle are namesakes. But this was not the reason for giving this name.
- [B7a Z196] VIDI 6 Look under 6 [refers to answer B6a Z196].
- [B7a Z199] -SESTRA OD MAJKE -MAJKA OD OCA Mother's sister – father's mother.
- [B7a Z215] JOSIP JE DOBIO IME PO DJEDU Josip was named after his grandfather.
- [B7a Z217] ISTO IME IMAJU PRABAKA I DVIJE TETE (PO JEDNA S OČEVE I MAJČINE STRANE) A great-grandmother and two aunts (one on the father's side, the other on the mother's side) have the same name.
- [B7a Z228] PO TATINOM BRATU TO JEST PO STRICU After the father's brother, i.e. after the uncle.
- [B7a Z232] MOJE DIJETE IMA BAKU KOJA NOSI IME ANA, A IME PO BAKI JE DOBILA I ZBOG TOGA DA U ŽIVOTU BUDE DOBRA KAO BAKA, STRPLJIVA, VRIJEDNA I ODANA OBITELJI. My child has a grandmother with the name Ana and she was named after her grandmother so that she'd be good like her grandmother: patient, diligent and devoted to her family.
- [B7a Z234] DIJETE SE ZOVE PO SVOJOJ PRABAKI. The child is called after her great-grandmother.
- [B7a Z241] DJED, POKOJNI. Grandfather, deceased.
- [B7a Z242] NISMO HTJELI DA SE DRUGI ROĐACI NE BI LJUTILI ŠTO NIJE PO NJIMA We didn't want the other relatives to be angry that we didn't name the child after them.

Sofia – B7a

Question: B7 ИЗБРАХМЕ НА НАШЕТО ДЕТЕ ТОВА ИМЕ ... ЗАЩОТО ИСКАХМЕ ДА ДАДЕМ ИМЕ НА РОДНИНА We chose the name for our child ... because we wanted to give our child the name of a relative

B7a КАКВА РОДНИНСКА ВРЪЗКА ИМА ВАШЕТО ДЕТЕ С ТОВА ЛИЦЕ? ЗАЩО ИСКАКАХТЕ ИМЕТО ДА БЪДЕ НА ТОВА ЛИЦЕ? What is the family relation between your child and that relative? Why did you want to give your child a name after this relative?

[B7a S8] ДЯДО; ЕДИНСТВЕНА ВНУЧКА; ОБИЧАМЕ И УВАЖАВАМЕ ДЯДОТО; ВНУЧКАТА Е СМИСЪЛ НА ЖИВОТА МУ. Grandfather; the only granddaughter; we love and respect the grandfather; the granddaughter is the meaning of his life.

[B7a S14] БАЩА ПО МАЙЧИНА ЛИНИЯ. ЗАЩОТО НОСИ ИМЕ НА СВЕТЕЦ. The father on the mother's side. Because he has the name of a saint.

[B7a S17] БАБА – ОЛГА Grandmother – Olga.

[B7a S18] ДЯДО ПО МАЙЧИНАТА ЛИНИЯ The grandfather on the mother's side.

[B7a S28] БАБА Grandmother.

[B7a S29] А) ЗАЩОТО Й Е БАБА Б) ЗАЩОТО МНОГО НИ ХАРЕСВА ИМЕТО а) because she's her grandmother б) because we like the name a lot.

[B7a S30] ИСКАХМЕ ДЕТЕТО ДА Е КРЪСТЕНО НА СВЕКЪРА – НЕВЕРОЯТЕН ЧОВЕК. We wanted the child to be named after my father-in-law – an incredible man.

[B7a S31] ИМЕТО Е НА БАЩАТА The name of the father.

[B7a S32] ИМЕТО НА БАЩАТА The name of the father.

[B7a S34] А) БАБА Б) БАБА ПО МАЙЧИНА ЛИНИЯ И БАЩИНА а) grandmother б) grandmother on the mother's side and father's.

[B7a S38] ПЪРВАТА БУКВА ИМЕТО НА БАБА, КОЯТО МНОГО НИ Е ПОМАГАЛА The first letter comes from the name of the grandmother, who has helped us a lot.

[B7a S39] БАБАТА, КОЯТО НИ ПОМАГА, НО СМЕ ВЗЕЛИ САМО ПЪРВАТА БУКВА. The grandmother who helps us, but we took only the first letter.

[B7a S40] ТОЙ Е ВНУК МАЙКА МИ ВИТКА ГО ЗАСЛУЖАВА He's the grandson. My mother Vitka deserves it.

[B7a S44] ДА ИМА ОБЩО С ИМЕТО НА БАБА СИ РАДКА In order to have something in common with the name of her grandmother Radka.

[B7a S46] ДЯДОТО НА ДЕТЕТО ПО МАЙЧИНА ЛИНИЯ, В ЗНАК НА ОБИЧ И УВАЖЕНИЕ The grandfather of the child on the mother's side, as a sign of love and respect.

[B7a S49] ВНУЧЕ – БАБА Grandchild – grandmother.

[B7a S51] ВНУЧЕ – БАБА Grandchild – grandmother.

[B7a S55] ИМЕТО НА ДЯДО МУ The name of his grandfather.

[B7a S56] БАЩА – ДЪЩЕРЯ. ЛЮБОВ КЪМ БАЩАТА И СПЪТНИК В МОЯ ЖИВОТ Father – daughter. Love towards the father and companion in my life.

[B7a S57] ИМЕТО НА НЕГОВИЯТ [sic] ДЯДО, А ОТ ОПИТ ЗНАЕМ, ЧЕ ДЕЦАТА НАЙ-ДОБРЕ СЕ РАЗБИРАТ С БАБА И ДЯДО. The name of his grandfather and from experience we know that children get along with their grandmother and grandfather.

[B7a S58] МОНИКА Е КРЪСТЕНА НА БАБА СИ. Monika is named after her grandmother.

[B7a S61] ТОЙ Й Е ДЯДО. И Е СТРАШНО ДОБЪР ЧОВЕК. ВЯРВАМЕ, ЧЕ ИМЕТО И ЧОВЕКА [sic] СА В НЯКАКВА ВЗАИМНА ОБВЪРЗАНОСТ. He is the grandfather. And he's a great person. We believe that the name and the person are somehow linked together.

[B7a S62] ДА НОСИ ИМЕТО НА ДЯДО СИ In order to have her grandfather's name.

[B7a S63] НА БАБА СИ – АНАСТАСИЯ – НА ГАЛЕНО И КАЗВАХА СИЙЧЕ, СИЯ After her grandmother – Anastasija – caressingly she was called Sijče, Sija.

[B7a S65] ДА НОСИ ИМЕТО НА БАБА СИ In order to have her grandmother's name.

[B7a S66] ИМЕТО НА ДЯДО СИ The name of her grandfather.

[B7a S67] НОСИ ИМЕТО НА ДЯДО СИ. She has her grandfather's name.

[B7a S68] ДЕТЕТО ПОДНОВЯВА ИМЕТО НА ДЯДО СИ И ПО ТОЗИ НАЧИН ПОДНОВЯВА РОДОВАТА ФАМИЛИЯ The child renews the name of his grandfather and this renews the surname of the family.

[B7a S73] ДЯДО Grandfather.

[B7a S76] ДЯДО И ВНУК / ЗА ДА ЗАСВИДЕЛСТВАМЕ НАШЕТО УВАЖЕНИЕ Grandfather and grandson. To show our respect.

[B7a S87] НЯМА ВРЪЗКА No connection.

[B7a S89] ДЯДО – ВНУК Grandfather – grandson.

[B7a S90] ОТ УВАЖЕНИЕ Out of respect.

[B7a S95] ДЕТЕТО Е ВНУЧЕ НА ЛИЦЕТО The child is the grandchild of the person.

[B7a S99] БАБА – ВНУК Grandmother – grandson.

[B7a S108] ДЯДО Grandfather.

[B7a S113] НИКАКВА None.

[B7a S115] ИМЕТО Е НА БАБАТА НА ДЕТЕТО, СПОРЕД ОБИЧАЯ, А И ЗАЩОТО ИМЕТО НИ ХАРЕСВА The name is after the child's grandmother, according to the tradition and also because we like that name.

[B7a S116] ДЕТЕТО НОСИ ИМЕТО НА ДЯДО ПО БАЩИНА ЛИНИЯ. The child has the name of the grandfather on the father's side.

[B7a S125] ИМЕТО ИДВА ОТ ПРАДЯДО МУ The name comes from his great-grandfather.

[B7a S126] КРЪСТЕН Е НА ДЯДО СИ БОРИС. ЗАЩОТО ИМЕТО НИ ХАРЕСВА, ДЯДОТО СЪЩО СЕ ЗАРАДВА НА ТАЗИ ПРОЯВА НА УВАЖЕНИЕ КЪМ ДОБРИНАТА И ЧОВЕЧНОСТТА МУ. ИМЕТО Е И ИМЕ НА БЪЛГАРСКИ ЦАРЕ. He's named after his grandfather Boris. Because we like the name, the grandfather was pleased by this act of respect for his goodness and humaneness. The name is also the name of Bulgarian tsars.

[B7a S127] ДЯДО; ОТ ОБИЧ И УВАЖЕНИЕ Grandfather; out of love and respect.

[B7a S130] ЙОАННА Е КРЪСТЕНА НА БАБА СИ ЙОНКА Joanna is named after her grandmother Jonka.

[B7a S132] ИМЕТО НА ДЯДО МУ The name of his grandfather.

[B7a S137] НА БАБА ПО МАЙЧИНА ЛИНИЯ After the grandmother on the mother's side.

[B7a S138] НА ДЯДОТО ПО БАЩИНА ЛИНИЯ After the grandfather on the father's side.

[B7a S146] ДЕТЕТО Е КРЪСТЕНО НА БАЩА СИ. The child is named after her father.

[B7a S148] ВНУК Grandson.

[B7a S149] КРЪСТЕН Е НА ЕДИНИЯ СИ ДЯДО И НА БАЩА СИ. He's named after one of his grandfathers and his father.

[B7a S151] НОСИ ИМЕТО НА ДЯДО СИ He has the name of his grandfather.

[B7a S152] ДЕТЕТО НИ НОСИ ИМЕТО НА БАБА СИ Our child has the name of his grandmother.

[B7a S154] БАБА, ЗАЩОТО → [arrow pointing to the answer to B6a] Grandmother, because → [arrow pointing to the answer to B6a].

[B7a S155] ЛИЦЕТО Е ДЯДО НА ДЕТЕТО ПО БАЩИНА ЛИНИЯ ИЗБРАХМЕ ТОВА ИМЕ, ЗАЩОТО МНОГО ГО УВАЖАВАМЕ (ДЯДОТО) The person is the grandfather of the child on the father's side. We chose that name, because we respect him (the grandfather) a lot.

[B7a S158] НОСИ ИМЕТО НА ДЯДО СИ ПО МАЙЧИНА ЛИНИЯ. He has the name of his grandfather on the mother's side.

[B7a S159] ТОВА Е ПОДОБНО НА ИМЕТО НА ДЯДО МУ. That is similar to the name of his grandfather.

[B7a S160] ДА НОСИ ИМЕТО НА ДЯДО СИ In order to have the name of his grandfather.

[B7a S165] ДЯДО Й МИ ДАДЕ МОРАЛНА ПОДКРЕПА, ЗА ДА Я РОДЯ, ТЪЙ КАТО СЕ КОЛЕБАЕХ Her grandfather gave me moral support to give birth to her, as I was indecisive.

[B7a S166] ДЕТЕТО Е КРЪСТЕНО НА БАЩА СИ, ЗАЩОТО ИМА ГОЛЯМА ВЪНШНА ПРИЛИКА, НО И ЗАЩОТО ТОВА Е МНОГО ХУБАВО БЪЛГ. ИМЕ. The child is named after his father, because there is a great resemblance in appearance, but also because that is a very nice Bulgarian name.

[B7a S168] ТОВА ИМЕ НОСИ ДЯДО МУ His grandfather has that name.

[B7a S169] ДЯДО И ВНУЧКА. ДЯДО Й СЕ КАЗВА БОРИС ВЗЕХМЕ САМО ПЪРВАТА БУКВИЧКА Grandfather and granddaughter. The grandfather is called Boris. We used only the first letter.

[B7a S170] ВНУЧКА И БАБА. БАБА Й СЕ КАЗВА ЖЕЧКА И НИЕ ВЗЕХМЕ САМО БУКВИЧКАТА Й. Granddaughter and grandmother. Her grandmother is called Žečka and we only used her letter.

[B7a S171] ДЯДО МУ СЕ КАЗВА ТАКА His grandfather is called that.

[B7a S178] ВНУК – ТРАДИЦИЯ Granddaughter – tradition.

[B7a S179] КИРИЛ – ДЯДО. ЗАЩОТО МИСЛЯ, ЧЕ ТАКА Е РЕДНО. Kiril – grandfather. Because I think that is how it ought to be.

[B7a S194] а) ДЯДО – ВНУЧКА б) ОТ УВАЖЕНИЕ КЪМ ДЯДОТО а) Grandfather – granddaughter. б) Out of respect for the grandfather.

[B7a S196] КРЪСТИХМЕ ГО НА ФАМИЛНОТО ИМЕ НА МОЯ СЪПРУГ ТЪЙ КАТО ПРАДЯДО МУ СЕ Е КАЗВАЛ АЛЕКСАНДЪР И ОТ НЕГО ЗАПОЧВА РОДОСЛОВНО ДЪРВО We named him after the surname of my husband because his great-grandfather was called Aleksandăr and the family tree begins from him.

[B7a S197] ПРОДЪЛЖАВАМЕ ТРАДИЦИЯ We continue the tradition.

[B7a S198] ЗАЩОТО ТАКАВА Е ТРАДИЦИЯТА Because that is the tradition.

[B7a S199] НА ДЯДО СИ ВЕЛИН/ БАЩА НА БАЩАТА НА ДЕТЕТО/ В ЗАКОН НА УВАЖЕНИЕ After his grandfather Velin. The child's father's father. As a sign of respect.

[B7a S201] НОСИ ИМЕТО НА ДЯДО СИ, ЗА ДА СЕ ПРОДЪЛЖИ РОДСТВЕНАТА ВРЪЗКА He has the name of his grandfather, to continue the family connection.

[B7a S210] ЗАЩОТО ДЯДОТО НА ДЕТЕТО ПО БАЩИНА ЛИНИЯ Е СЪЩОТО. Because the grandfather of the child on the father's side is the same.

[B7a S214] БАБА – ВНУЧКА Grandmother – granddaughter.

[B7a S220] БЛИЗКО Е ДО ИМЕТО НА ЕДИНИЯ Й ДЯДО. ДЪЛГО БЕШЕ ЧАКАН ВНУК. It's similar to the name of one of her grandfathers. She was a long expected grandchild.

[B7a S223] ПРАБАБА – РАДА = РАДОСТ Great-grandmother – Rada = Radost.

[B7a S224] ИВАН – БАЩАТА НА ДЕТЕТО Ivan – the father of the child.

[B7a S228] ТРАДИЦИЯ В СЕМЕЙСТВОТО Family tradition.

[B7a S230] -ТОЙ Е ДЯДО ПО МАЙЧИНА ЛИНИЯ. -ЗА ДА ПРОДЪЛЖИ ИМЕТО МУ He's the grandfather on the mother's side. To continue his name.

[B7a S233] ПОДОБНО Е ИМЕТО /БУКВАТА/ НА БАБА МУ It's similar to the name (letter) of his grandmother.

[B7a S236] БАБА Grandmother.

[B7a S238] ДВАМАТА МУ ДЯДОВЦИ Both his grandfathers.

[B7a S241] ПРАДЯДО НИКОЛАЙ Great-grandfather Nikolaj.

[B7a S245] НЕ Е КРЪСТЕНА НА РОДНИНА ЗА ДА НЯМА ОБИДЕНИ ТАКИВА. She's not named after relatives in order not to offend anyone.

[B7a S252] ДЕТЕТО Е КРЪСТЕНО НА ДЯДО СИ ПО БАЩИНА ЛИНИЯ. The child is named after his grandfather on the father's side.

[B7a S254] ДЯДО НА ДЕТЕТО МИ; ЗА ДА ГО ЗАРАДВАМЕ The grandfather of my child; to delight him.

[B7a S255] ТОВА ЛИЦЕ Е ДЯДО НА ДЕТЕТО. СПАЗВА СЕ ТРАДИЦИЯТА ПЪРВОТО ДЕТЕ ДА Е КРЪСТЕНО НА СВЕКЪР И СВЕКЪРВА. That person is the grandfather of the child. To preserve the tradition that the first child is named after the father-in-law and the mother-in-law [the paternal grandparents].

[B7a S261] КРЪСТЕНА Е НА ДЯДО СИ ПО МАЙЧИНА ЛИНИЯ. КОГАТО БЯХ БРЕМЕННА СЪНУВАХ, ЧЕ ДЕТЕТО МИ ИМА ВРЪЗКА С БАЩА МИ. ОКАЗА СЕ ЧЕ СЛЕДВАЩИЯ ДЕН СЛЕД РАЖДАНЕТО Й Е ВЛАДИМИРОВ ДЕН. She's named after her grandfather on the mother's side. When I was pregnant I dreamt that my child had a connection with my father. It turned out that the day following her birth was the day of Vladimir.

[B7a S262] ДЕТЕТО МИ Е КРЪСТЕНО НА БАЩА СИ МИХАИЛ. My child is named after his father Mihail.

[B7a S263] КРЪСТЕН Е НА БАЩА СИ He's named after his father.

[B7a S267] ДЯДО – ВНУЧКА Grandfather – granddaughter.

[B7a S268] НОСИ ИМЕТО НА ДЯДО СИ ПО БАЩИНА ЛИНИЯ She has the name of her grandfather on the father's side.

[B7a S271] А) БРАТ И СЕСТРА И ИМЕТО НИ ХАРЕСВА а) Brother and sister and we like the name.

[B7a S272] А) БРАТ И СЕСТРА Б) ЗАЩОТО ИМЕТО НИ ХАРЕСВА а) Brother and sister б) Because we like the name.

[B7a S273] ИМЕТО НА БАБА Й Е ПОДОБНО – РАШКА The name of her grandmother is similar – Raška.

[B7a S276] ДЯДОТО НА ДЕТЕТО СЕ КАЗВА МАНАСИ. ОТ УВАЖЕНИЕ И ОБИЧ. The grandfather of the child is called Manasi. Out of respect and love.

[B7a S277] ДЯДО Grandfather.

[B7a S278] ЛЮБОМИР Е РОДЕН НА 10. НОЕМВРИ, А ДЯДО МУ ЛЮБЕН – НА 8. НОЕМВРИ Ljubomir is born on November 10th and his grandfather Ljuben – on November 8th.

[B7a S280] ДЯДО Grandfather.

[B7a S283] НОСИ ТОЧНИТЕ ТРИ ИМЕНА НА ДЯДОТО ПО БАЩИНА ЛИНИЯ He has the exact same three names as his grandfather on his father's side.

[B7a S284] ДЕТЕТО Е ВНУЧЕ И НОСИ ИМЕТО НА ДВАМАТА СИ ДЯДОВЦИ. ИЗБРАХМЕ ТОВА ИМЕ, ЗАЩОТО НИ ХАРЕСВА И ПРОДЪЛЖАВА ТРАДИЦИЯТА В РОДОВЕТЕ НИ. The child is the grandchild and has the name of both his grandfathers. We chose that name because we like it and it continues our family tradition.

[B7a S285] КРЪСТЕНО Е НА БАБА СИ. She's named after her grandmother.

[B7a S286] НА ДЯДО МУ ЗАЩОТО ГО ЗАСЛУШАВА И СПАСИХМЕ ТРАДИЦИЯТА After his grandfather because he deserves it and we preserve the tradition.

[B7a S288] ВЕЧЕ УТОЧНИХМЕ. ПРОИЗХОЖДАМЕ ОТ КРАЙ В БЪЛГАРИЯ, КЪДЕТО ИМА ТРАДИЦИЯ ДА СЕ СЛАГАТ ИМЕНАТА НА БАБАТА И ДЯДОТО ПО БАЩИНА ЛИНИЯ. We already specified that. We come from a region in Bulgaria where there is a tradition to give the names of the grandmother and the grandfather on the father's side.

[B7a S291] ДЕТЕТО Е ВНУЧЕ И НОСИ ИМЕТО НА ДВАМАТА СИ ДЯДОВЦИ. ИЗБРАХМЕ ТОВА ИМЕ, ЗАЩОТО НИ ХАРЕСВА И ПРОДЪЛЖАВА ТРАДИЦИЯТА В РОДОВЕТЕ НИ. The child is a grandchild and has the name of both his grandfathers. We chose the name because we like it and it continues our family tradition.

[B7a S294] ВИЖ Т. 6. ИСКАХ ДОНЯКЪДЕ ДА НОСИ ИМЕТО НА ДЯДО СИ, МОЯ БАЩА, ЗАЩОТО МНОГО ГО ОБИЧАХ. See answer 6. I wanted to some extent that he'd have the name of his grandfather, my father, because I loved him a lot.

[B7a S296] ДЕТЕТО Е ВНУЧКА. ТРАДИЦИОННО Е ЗА НАШИЯ НАРОД ДА СЕ КРЪЩАВА НА БАБА И ДЯДО. ДОБЪР ЧОВЕК Е ИМЕТО Е КРАСИВО И СЪС ЗНАЧЕНИЕ, КОЕТО ХАРЕСВАХМЕ. The child is a granddaughter. It's traditional for our people that children are named after the grandmother and grandfather. He's a good person, the name is beautiful and with a meaning we liked.

[B7a S298] КРЪСТЕНА Е НА МАЙКА МИ! She's named after my mother!

[B7a S300] ДЕТЕТО Е ВНУЧКА. ТРАДИЦИОННО Е ЗА НАШИЯ НАРОД ДА СЕ КРЪЩАВА НА БАБА И ДЯДО. БАБАТА Е ДОБЪР ЧОВЕК И СЕ РАДВА НА ТОВА. ИМЕТО Е КРАСИВО И СЪС ЗНАЧЕНИЕ, КОЕТО ХАРЕСВАХМЕ. The child is a granddaughter. It's traditional for our people that children are named after the grandmother and grandfather. The grandmother is a good person and was pleased. The name is beautiful and has a meaning we liked.

[B7a S306] ВНУК – ДЯДО Grandson – grandfather.

[B7a S307] ВНУК – ДЯДО Grandson – grandfather.

[B7a S311] 1. ВНУЧКА 2. ЗА ДА Я УВАЖАВАМ 1. Granddaughter. 2. To show my respect.

[B7a S312] А) ВНУК Б) ЗА ДА ГО УВАЖИМ а) Grandson. б) To show our respect.

[B7a S313] А) ВНУЧКА Б) ДА Я УВАЖИМ а) Granddaughter. б) To show our respect.

[B7a S315] БАЩАТА. ПОЛУЧАВА СЕ ПРИЕМСТВЕНОСТ НА РОДА И ИМЕТО. The father. We got continuity of the family and name.

[B7a S317] ЗА ДА ПРОДЪЛЖИ ТРАДИЦИЯТА ДА СЕ РАЖДАТ КРАСИВИ КРАСИМИРОВЦИ To continue the tradition that beautiful Krasimirs are born.

[B7a S320] ПРА-ПРАБАБАТА НА ДЕТЕТО СЕ Е КАЗВАЛА АННА. БИЛА Е ИЗКЛЮЧИТЕЛНО БЛАГА И ВЕДРА ПО ХАРАКТЕР. The great-greatgrandmother of the child was called Anna. She was exceptionally gentle and serene in character.

[B7a S322] ДЪЩЕРЯ МИ Е КРЪСТЕНА НА СВЕКЪРВА МИ My daughter is named after my mother-in-law.

[B7a S323] КРЪСТЕН Е НА ДЯДО СИ ПО БАЩИНА ЛИНИЯ ПО ТРАДИЦИЯ. He's named after his grandfather on his father's side according to tradition.

[B7a S324] ВЪПРОСНОТО ЛИЦЕ Е ДЯДО НА ИВА The person in question is grandfather of Iva.

[B7a S325] А) ВНУЧКА Б) ЗАЩОТО УВАЖАВАМЕ БЪЛГАРСКАТА ТРАДИЦИЯ а) Granddaughter б) Because we respect the Bulgarian tradition.

[B7a S326] ДЯДО Grandfather.

[B7a S327] ЛИЦЕТО Е БАБА НА ДЕТЕТО НИ. ОТ УВАЖЕНИЕ. The person is the grandmother of our child. Out of respect.

[B7a S330] ДЕТЕТО НОСИ ИМЕТО НА СВОЯ ДЯДО ПО БАЩИНА ЛИНИЯ. ОТ УВАЖЕНИЕ КЪМ БАЩАТА НА МОЯ СЪПРУГ. The child has the name of her grandfather on her father's side. Out of respect for my husband's father.

[B7a S334] ДЯДО Grandfather.

[B7a S336] ДЯДО – ВНУЧЕ ПО ТРАДИЦИЯ Grandfather – grandchild according to tradition.

[B7a S337] ДЯДО – ВНУЧЕ ПО ТРАДИЦИЯ Grandfather – grandchild according to tradition.

[B7a S341] ИМЕТО СЕ ПРЕДАВА ОТ БАЩА НА СИН /ДЯДО, БАЩА, ДЕТЕ/ The name is passed on from father to son – grandfather, father, son.

[B7a S346] ХРИСТИНА – ХРИСТО – ДЯДО НА ДЪЩЕРЯ МИ Hristina – Hristo – My daughter's grandfather.

[B7a S348] ДЯДО. ОБИКНОВЕНО ХОРАТА НОСЕЩИ ТОВА ИМЕ СА РАЦИОНАЛНИ, РАБОТЛИВИ, КЪСМЕТЛИВИ. Grandfather. Usually people who have this name are rational, hard-working, lucky.

[B7a S349] ИМЕ НА ДЯДОТО The grandfather's name.

[B7a S350] ИМЕ НА ДЯДОТО The grandfather's name.

[B7a S351] БАБА – ГАНИ -> ВНУЧКА ГЕРГАНА Grandmother – Gani -> granddaughter Gergana.

[B7a S356] ДЕТЕТО НИ НОСИ ИМЕТО НА ДЯДО СИ. А РЕШИХМЕ ТАКА ПО МОЛБА НА СЪПРУГА МИ И ВЗАИМНО СПОРАЗУМЕНИЕ. The child has his grandfather's name. And we decided like that because my husband requested that and we mutually agreed on that.

Zagreb – B8a

Question: B8 HTJELI SMO DATI NAŠEM DIJETETU IME KOJE SMO IZABRALI ... JER SMO HTJELI NAZVATI NAŠE DIJETE PO NEKOM PRIJATELJU We chose the name for our child ... because we wanted to give our child the same name as one of our friends

B8a ZAŠTO BAŠ PO TOM PRIJATELJU? Why this friend?

[B8a Z5] PRIJE PAR GODINA UPOZNALA SAM DJEVOJKU PO IMENU – GEA. PRVO ŠTO SAM POMISLILA JE BILO – KAKO IMA PREKRASNO IME. A couple of years ago I got to know a girl by the name Gea. My first thought was – what a wonderful name.

[B8a Z21] ZATO JER ME TAJ PRIJATELJ PODSJEĆA NA NEŠTO LIJEPO, UGODNO Because this friend reminds me of something nice, pleasant.

[B8a Z63] JER SMO JE CJENILI Because we valued her.

[B8a Z73] DANIJEL, BRAT MLAĐI NAJBOLJEG PRIJATELJA NAŠEG STARIJEG SINA Danijel, the younger brother of our older son's best friend.

[B8a Z82] IME NAM SE SVIDJELO KAD SMO GA PRVI PUTA ČULI We liked the name when we first heard it.

[B8a Z141] DOPALA SE BRAĆI The brothers liked it.

[B8a Z149] JER JE TO BILA JEDNA LIJEPA I IZUSETNO INTERESANTNA OSOBA Because this was a beautiful and exceptionally interesting person.

[B8a Z177] ZATO JER SMO JAKO DOBRA, A IME JE LIJEPO Because we are very close and the name is nice.

[B8a Z207] BRAT MU JE DAO IME PO SVOM NAJBOLJEM PRIJATELJU. His brother gave him his best friend's name.

[B8a Z212] NE BAŠ PO PRIJATELJU, ALI I PRIJATELJ IZ DIJETINJSTVA JE IMAO TO IME, PA SAM SE TAKO I SJETILA TOG IMENA Not exactly after a friend, but one childhood friend had this name and so I thought of it.

[B8a Z217] -MARIJA SE ZOVE I KĆER NAŠIH PRIJATELJA; DOPADA NAM SE; ŠTO JE ISTO U PRILOG ODABIRU IMENA. -IME JE I DRAGE MAJČINE KOLEGICE Our friends' daughter is also called Marija; we like the name, which is also in favour of the choice of this name. It is also the name of a dear colleague of the mother.

[B8a Z223] POMOGAO NAM JE NAPRAVITI VELIKI KORAK U NAŠEM ŽIVOTU BEZ ČEGA NEBI BILI U MOGUĆNOSTI "IĆI" NA DRUGO DIJETE He helped us take a huge step in our life and we wouldn't have been able to 'go on' to our second child without it.

[B8a Z232] PRIJATELJI SU IPAK SAMO PRIJATELJI I TO DOBRI LJUDI ALI NI JEDNO OD NJIHOVIH IMENA NE BIH DALA SVOM DIJETETU. Friends are nevertheless only friends and good people as such but I would not give my child any of their names.

Sofia – B8a

Question: B8 ИЗБРАХМЕ НА НАШЕТО ДЕТЕ ТОВА ИМЕ ... ЗАЩОТО ИСКАХМЕ ДА ДАДЕМ ИМЕ НА НАШ ПРИЯТЕЛ We chose the name for our child ... because we wanted to give our child the same name as one of our friends

B8a ЗАЩО ТОЧНО ИМЕТО НА ТОЗИ ПРИЯТЕЛ? Why this friend?

[B8a S27] ХАРЕСА НИ. We liked him.

[B8a S54] ИМЕТО И ПРИЯТЕЛЯ НИ ХАРЕСВАТ We liked the name and the friend.

[B8a S61] НЕ. No.

[B8a S215] БАЩАТА Е УЧИЛ В САНКТ-ПЕТЕРБУРГ ЗАЕДНО С ТОЗИ ПРИЯТЕЛ The father studied in Saint Petersburg with this friend.

[B8a S334] УВАЖАВАМЕ ГО И ГО ОБИЧАМЕ We respect him and love him.

[B8a S352] РОДЕНА Е НА ЕДНА И СЪЩА ДАТА СЪС [sic] БЛИЗКА ПРИЯТЕЛКА СЪС СЪЩОТО ИМЕ – МИЛКАНА She's born on the same date as a close friend with the same name – Milkana.

Zagreb – B9a

Question: B9a HTJELI SMO DATI NAŠEM DJETETU IME KOJE SMO IZABRALI ... JER SMO HTJELI NAZVATI NAŠE DIJETE PO NEKOJ POZNATOJ OSOBI, NPR. POLITIČARU ILI SPORTAŠU. We chose the name for our child ... because we wanted to give our child the same name as a famous person, for instance a politician or a sportsman

B9a ТКО JE TA OSOBA? ZAŠTO STE HTJELI DATI IME PO TOJ OSOBI? Who is that person? Why did you want to name your child after this person?

[B9a Z12] GRIGOR VITEZ – KNJIŽEVNIK ZA DJECU. DJECA VOLE NJEGOVE PJESME Grigor Vitez – author for children. Children love his poems.

[B9a Z49] МАЈКА БОЖЈА – ZATO JER JE POZITIVNO The mother of God – because it is positive.

[B9a Z51] (SPORTSKI KOMENTATOR) BRUNO KOVAČEVIĆ/SIMPATIČAN, INTELIGENTAN I OSTALE DOBRE OSOBINE.) Sports commentator Bruno Kovačević, sympathetic, intelligent and other good qualities.

[B9a Z53] FRAN KRSTO FRANKOPAN Fran Krsto Frankopan.

[B9a Z56] PAPA IVAN PAVAO II NAJZNAČAJNIJA LIČNOST XX. ST. Pope John Paul II the most significant person of the twentieth century.

[B9a Z76] POZNANIK IZ OSNOVNE ŠKOLE. SVIDJELO MI SE SAMO IME TE OSOBE. An acquaintance from elementary school. I only liked that person's name.

[B9a Z99] PO SVETCU LEOPOLDU MANDIĆU, JER NAM JE UZOR I NADAHNUĆE U ŽIVOTU After the Saint Leopold Mandić, because he is an ideal and inspiration for us in life.

[B9a Z102] DOBILA JE IME PO MOJOJ (MAMA) PROFESORICI HRVATSKOG JEZIKA KOJA JE NA MENE OSTAVILA OSOBITI DOJAM, JER JE IZNIMNA OSOBA She was named after my (the mother's) teacher of Croatian who made an outstanding impression on me, because she is an exceptional person.

[B9a Z104] DA. PO HRVATSKOM KRALJU TOMISLAVU. Yes. After the Croatian King Tomislav.

[B9a Z136] JOSIP JURAJ STROSSMAYER BISKUP, ZNANSTVENIK I SLUČAJNO SE POKLOPILO S OVOM POVJESNOM OSOBOM Josip Juraj Strossmayer, bishop, scientist and by chance it [the date] coincided with this historical person.

[B9a Z137] POZNATI DIRIGENT LOVRO MATAČIĆ I SLUČAJNO SE POKLOPILO DA JE I OVAJ POZNATI UMJETNIK LOVRO, PA JE BIO JOŠ “JEZIČAC NA VAGI” ZA ODLUKU Famous conductor Lovro Matačić and by chance this famous artist is Lovro, too and this was one more thing to tip the scale for the choice.

[B9a Z138] TO JE TV VODITELJ EMISIJE HUGO. SVIĐA MI SE KAKO VODI EMISIJU, A I TO JE DJEČJA EMISIJA. He is a TV host of the programme Hugo. I like how he hosts the show and it is a children's programme, too.

[B9a Z192] VELIKE HRVATSKE POVIJESNE LIČNOSTI ZRINSKI (PETAR, NIKOLA...) Outstanding Croatian historical persons Zrinski (Petar, Nikola ...)

[B9a Z201] BRUNO BUŠIĆ. STARJI BRAT JE ODABRAO IME Bruno Bušić. The elder brother chose the name.

[B9a Z203] POZNATA MANEKENKA; ANEGDOTA: GOVORILA JE RODBINA JOŠ DOK JE NAOMI BILA NEROĐENA AKO BUDE LIJEPA I PAMETNA NA MAMU I VISOKA (2,00 M) NA TATU BIT ĆE NAOMI Famous model. Anecdote: Our families said before Naomi was born that if she'd be beautiful and intelligent like her mother and tall (2 meters) like her father, she'd be Naomi.

[B9a Z211] MI SMO MU HTJELI DATI IME PETAR PA SU DJEDOVI PREDLOŽILI DA BUDE PETAR KREŠIMIR (PO HRVATSKOM KRALJU) A NAMA JE TO DOBRO ZVUČALO, PA SMO SE SLOŽILI. We wanted to give the name Petar and then the grandfathers suggested that he'd be Petar Krešimir (like the Croatian king) and that sounded good to us, so we agreed.

[B9a Z237] KRALJ KREŠIMIR King Krešimir.

[B9a Z244] SPORTAŠICA JANA NOVOTNA – DOBRA TENISAČICA The athlete Jana Novotna – a good tennis player.

Sofia – B9a

Question: B9a ИЗБРАХМЕ НА НАШЕТО ДЕТЕ ТОВА ИМЕ ... ЗАЩОТО ИСКАХМЕ ДА ДАДЕМ ИМЕ НА ИЗВЕСТНО ЛИЦЕ, НАПР. ПОЛИТИК ИЛИ СПОРТИСТ We chose the name for our child ... because we wanted to give our child the same name as a famous person, for instance a politician or a sportsman

B9a КОЕ Е ТОВА ЛИЦЕ? ЗАЩО ИСКАХТЕ ДА ДАДЕТЕ ТОЧНО НЕГОВОТО ИМЕ? Who is that person? Why did you want to name your child after this person?

[B9a S57] БАЩАТА НА ПОЕТА ЛЕРМОНТОВ И ПЪРВИЯТ ЧОВЕК ИЗЛЕТЯЛ В КОСМОСА The father of the poet Lermontov and the first person who flew into outer space.

[B9a S61] НЕ. No.

[B9a S92] ЦАР КАЛОЯН Tsar Kalojan.

[B9a S109] МАТИНА Martina.

[B9a S193] ПРОСВЕТИТЕЛ – КОЗМА Saint Kozma, the enlightener.

[B9a S233] ЦАР СИМЕОН И – В БЪЛГАРСКАТА ИСТОРИЯ “ЗЛАТНИЯТ ВЕК НА СИМЕОН” Tsar Simeon and – in Bulgarian history ‘The golden age of Simeon’.

[B9a S246] АЛЕКСАНДЪР МАКЕДОНСКИ ЗА ДА БЪДЕ БОРБЕН, УСПЕУСТРЕМЕН, УМЕН – ПОБЕДИТЕЛ. Alexander the Macedonian, in order for him to be a fighter, determined to succeed, wise – a winner.

[B9a S316] МАТИНА ВАЧКОВА. ЗАЩОТО НИ ХАРЕСВА АКТРИСАТА И ИМЕТО И. Martina Vačkova. Because we like the actress and her name.

[B9a S348] ИМЕ НА СВЕТИЯ. The name of a saint.

Zagreb – B10a

Question: B10a HTJELI SMO DATI NAŠEM DIJETETU IME KOJE SMO IZABRALI ... JER SMO HTJELI DATI NAŠEM DIJETEU IME PO NEKOJ ZAMIŠLJENOJ OSOBI, NPR. OSOBI IZ NEKE KNJIGE

ILI NEKOG FILMA We chose the name for our child ... because we wanted to give our child the name of a fictional person, for instance a someone in a book or a film
 B10a TKO JE TA OSOBA? ZAŠTO STE HTJELI DATI IME PO TOJ OSOBI? Who is that person?
 Why did you want to name your child after this person?

[B10a Z20] DENIS MICHEL JE NESTAŠAN ALI DOBRODUŠAN DJEČAK IZ SUSJEDSTVA Dennis the Menace is a mischievous but good-hearted boy from the neighbourhood.

[B10a Z30] ASOCIJACIJA: POLJAKINJA, EVA, PLAVE DUGE KOSE, MOJA UVIJEK PRISUTNA ASOCIJACIJA NA IME EVA (MAJKA). OTAC: ONA PRVA, ISTRAŽIVAČ Association: Polish woman, Eva, with long blond hair, my always-present association with the name Eva (mother). Father: The first one, researcher.

[B10a Z60] TO JE BILA PRINCEZA IZ CRTANOG FILMA. TO SE SVIDJELO NAŠIM SINOVIMA, A I NAMA PA SMO ODLUČILI KĆERI DATI TO IME. She was a princess in a cartoon film. Our sons liked it and we decided to name our daughter that.

[B10a Z66] LIK IZ ROMANA Character in a novel.

[B10a Z75] PO BOŽICI TARI IZ KNJIGE VESNE KRMPOTIĆ “BRDO IZNAD OBLAKA” SVIDJELA MI SE KNJIGA I ZVUČNOST IMENA After the goddess Tara from the book *Brdo iznad oblaka* by Vesna Krmpotić. I liked the book and how the name sounds.

[B10a Z107] ALI⁴⁸ PO VRLO POPULARNOJ PJESMI TAL. MARINA, MARINA After a very popular Italian song Marina, Marina.

[B10a Z129] PO MARIJI MAGDALENI JER MI SE SVIDJELO IME. After Mary Magdalene because I liked the name.

[B10a Z133] NINOČKA – RUSKI ROMAN KOJI SE MOM SUPRUGA [sic] JAKO SVIDIO Ninotchka – a Russian novel my husband liked a lot.

[B10a Z139] IME JE DOBILA PO ELIZABETI IZ BIBLIJE KOJA JE BILA RODICA BLAŽENE DJEVICE MARIJE. She got the name after Elizabeth in the Bible who was a relative of the blessed Virgin Mary.

[B10a Z167] PRINCEZA LEA IZ FILMA “RATOWI ZWIJEZDA” Princess Leia from the film Star Wars.

[B10a Z224] SV. LUCIJA – BIBLIJA Saint Lucia – Bible.

Sofia – B10a

Question: B10a ИЗБРАХМЕ НА НАШЕТО ДЕТЕ ТОВА ИМЕ ... ЗАЩОТО ИСКАХМЕ ДА ДАДЕМ ИМЕ НА ГЕРОЙ ОТ НАПР. КНИГА ИЛИ ФИЛМ We chose the name for our child ... because we wanted to give our child the name of a fictional person, for instance a someone in a book or a film

B10a КОЕ Е ТОВА ЛИЦЕ? ЗАЩО ИСКАХТЕ ДА ДАДЕТЕ ТОЧНО НЕГОВОТО ИМЕ? Who is that person? Why did you want to name your child after this person?

[B10a S61] НЕ No.

[B10a S91] ПРИКАЗКА НА АНДЕРСЕН “ЦВЕТЯТА НА МАЛКАТА ИДА” A fairytale of Andersen, ‘Little Ida's Flowers’.

[B10a S154] ЗАЩОТО Е КРАСИВО И ЗВУЧНО Because it is beautiful and melodious.

⁴⁸ The questionnaire very clearly says *ali* – there seems no logical explanation for this. If it were *dali* – gave – that would make sense; if it were a continuation on the preceding answer (there is nothing else written on that page) that could make sense. In the translation and the analysis this word is simply ignored.

[B10a S197] ОТ СТИХОТВОРЕНИЕТО “ДВА СА БОРЯ РЕДНО РЕДОМ РАСЛИ”=СЕ ГОВОРИ ЗА “СЕСТРИЦА ЕЛИЦА”. From the poem ‘Two Pine Trees Grew in a Line’ where ‘little sister Elica’ is mentioned.

[B10a S223] КРАСИВО ИМЕ, ПРЕДПОЧЕТЕНО ОТ ПЕНЧО СЛАВЕЙКОВ КАТО СИМВОЛ НА НЕВИННОСТ, ДОБРОТА, НЕЖНОСТ A beautiful name, preferred by Penčo Slavejkov as a symbol of innocence, goodness, tenderness.

[B10a S274] “ПАРИЖКАТА СВЕТА БОГОРОДИЦА” ВИКТОР ЮГО; В ОРИГИНАЛ ЕСМЕРАЛДА, В АНИМАЦИОННОТО ФИЛМЧЕ ТАНЦЬОРКАТА СЕ КАЗВА МЕЛЪДИ – КРАСИВА, ИЗЯЩНА ‘The Parisian Virgin Mary’ Victor Hugo; in the original, Esmeralda, in the animated film the dancer is called Melody – beautiful, delicate.

[B10a S294] НА ДЕНИС ОТ ФИЛМА “ДЕНИС – БЕЛЯТА” After Dennis from the film *Dennis the Menace*.

[B10a S355] ИМАШЕ ЕДИН АНГЛ. ФИЛМ –”ИГРАЧЪТ” И ЕДНА ОТ ГЕРОИНИТЕ СЕ НАРИЧАШЕ ВИКТОРИЯ. ТОВА МЕ ПОДТИКНА ДОНЯКЪДЕ. There was this English film *The Player* and one of the heroines was called Viktorija. That influenced me somewhat.

[B10a S358] ГЕРОИНЯ НА ЛЮБИМИЯ НАШ ПОЕТ (НА РОДИТЕЛИТЕ – С.АВ.) ПЕНЧО СЛАВЕЙКОВ, А СЕСТРА И СЪЩО Е КРЪСТЕНА НА ДРУГА ГЕРОИНЯ ОТ НЕГОВАТА ПОЕЗИЯ The heroine of our favourite poet (parents’, author’s comment) Penčo Slavejkov and her sister was also named after another heroine from his poetry.

[B10a S359] ЗАЩОТО Е КРЪСТЕНА, КАКТО И СЕСТРА И, НА ГЕРОИНЯ ОТ ПОЕЗИЯТА НА ЛЮБИМИЯ НАШ ПОЕТ ПЕНЧО СЛАВЕЙКОВ Because she is named, as is her sister, after a heroine from the poetry of our favourite poet Penčo Slavejkov.

Zagreb – C

Question C **DRUGI RAZLOZI KOJI SU UTJECALI NA IZBOR IMENA VAŠEG DJETETA. KAKO STE IZABRALI IME? JESTE LI KORISTILI NEKU KNJIGU S IMENIMA ILI SLIČNO? KADA STE IZABRALI IME? IMATE LI NEKU PRIČU POVEZANU UZ IME ILI IZBOR IMENA? DA LI BISTE SADA, I ZAŠTO, PROMIJENILI IME? (MOLIM NASTAVITE NA DRUGOJ STRANI U SLUČAJU DA OVAJ PROSTOR NIJE DOVOLJAN!)**

Other things that influenced the choice of name for your child. How did you choose the name? Did you use a book with names or something similar? When did you choose the name? Do you have a story connected to the name or the name choice? Would you now change the name, and why? (Please continue on the second page if this space is not sufficient!)

[C Z1] KORISTILI SMO KNJIGU IMENA; IME SMO IZABRALI U ROKU OKO 1 MJESEC NAKON ROĐENJA; SVI ČLANOVI OBITELJI SU NAPISALI SVOJ POPIS PA SMO GLASALI; NE BI MJENJALI IME. We used a name book; we chose the name within one month of the birth; each member of the family wrote a list and then we voted; we wouldn’t change the name.

[C Z3] HTJELI SMO KRATKO IME, INTERNACIONALNO, A IPAK “DOMAĆE”, NEUOBIČAJENO ODNOSNO BAREM NE PREČESTO. TRAŽILI SMO MALO I PO INTERNETU. IME SMO IZABRALI TJ. BILO JE U UŽEM IZBORU PRIJE ROĐENJA DJETETA. U IZBORU SU UZ IDA, BILE I NIKI I LINDA. DO ODLASKA U BOLNICU JOŠ NISMO DEFINITIVNO ODABRALI IME, PA JE IDA NA NEKI NAČIN SLUČAJNO DOBILA BAŠ TO IME. SESTRE U BOLNICI SU MOM MUŽU, KOJI JE ČEKAO DA VIDI BEBU, REKLE KAD SU DONOSLI BEBU “EVO IDE” U SMISLU DA BEBA DOLAZI, A MOJ MUŽ JE SHVATIO DA SAM JA SESTRAMA REKLA DA ĆE SE ZVATI IDA PA JE ON ETO SHVATIO “EVO IDE” I TAKO PROGLASIO SVIMA DA SE BEBA RODILA I DA SE ZOVE IDA – BEZ MOG ZNANJA. NO, IDA JE IONAKO BIO FAVORIT IMENA I NIJE MI UOPĆE ŽAO TJ. NE BI GA MIJENJALA. We wanted a short name, international and still ‘domestic’, unusual, that is, at least not too

common. We searched a bit also on the Internet. We chose the name, i.e. the name was on the short list before the birth of the child. In addition to Ida, Nika and Linda were also on the short list. We didn't make a definitive decision before going to the hospital and Ida somehow by chance got that name. The nurses in the hospital said when bringing the baby to my husband, who waited to see the baby 'Evo ide' [Here she comes] meaning that the baby is coming, but my husband thought I had told the nurses she would be called Ida and therefore he understood 'Evo Ide' [Here/This is Ida] and so he announced to everyone that the baby was born and her name is Ida – without my knowledge. Well, Ida was anyhow our favourite name and I'm not sorry at all, that is, I wouldn't change it.

[C Z5] JA SAM POSUDILA RJEČNIK IMENA, PRELISTALA GA, I IZVADILA SVA IMENA KOJA SU MENI BILA PRIHVATLJIVA. PRIJE TOGA NISMO IMALI PRAVOG PRIJEDLOGA. DALA SAM POPIS SUPRUGU, A ON GA JE PROČITAO I REKAO – TO JE TO: GEA! I TAKO JE OSTALO. JA SAM HTJELA DA SE ZOVE VILA, PO MAMINOJ TETI KOJA ŽIVI U BRAZILU, I JEDNA JE OD NAJLJEPŠIH OSOBA KOJE SAM UPOZNALA, I IMA PREKRASNO, STARO, JAKO NEOBIČNO IME. ODUSTALI SMO ZBOG NEGATIVNIH KONOTACIJA VILA -> STAJA, VILA->VILICA (DA JE DJECA NE ZADIRKUJU). NE BI MIJENJALI IME. TAKOĐER, ZBOG "INTERNACIONALIZACIJE" HTJELI SMO IZBJEĆI PALATALE KOJE OBOJE IMAMO U IMENIMA. I borrowed a dictionary of names, leafed through it and extracted all the names I thought were acceptable. Before that we didn't have a real suggestion. I gave the list to my husband and he read it and said – that's it: Gea! And so it stayed. I wanted her to be called Vila, after my mum's aunt who lives in Brazil and is one of the most wonderful people I know and she has a beautiful, old, very unusual name. We decided against it because of the negative connotations Vila -> stable, Vila -> vilica [fork] (so children wouldn't tease her). We wouldn't change the name. Also, because of 'internationalisation' we wanted to avoid palatal letters, that we both have in our names.

[C Z6] IME JE IZABRANO JOŠ DOK SE NIJE ZNAO NITI SPOL. BAŠ ZATO ŠTO NIJE NI U JEDNOJ OBITELJI BILO. HTJELI SMO DA BUDE KRATKO. DA NEMA NEKI NACIONALNI IDENTITET. JEDINI NEDOSTATAK JE ŠTO JE ISPALO SLUČAJNO U ZADNJE VRIJEME DOSTA ČESTO I GOTOVO POMODNO, ALI BEZ OBZIRA NE BI GA MIJENJALI. The name was chosen before we even knew the sex of the child. Exactly because there was no one in either family called that. We wanted it to be short. It hasn't any national identity. The only disadvantage is that recently it has by chance turned out to be rather common and almost modern, but we would not change it.

[C Z7] IME SMO IZABRALI, JER NITKO U FAMILIJI, NI U KRUGU PRIJATELJA NIJE IMALO IME MAJA. TO IME NAM SE SVIĐA, A MOŽDA SMO JOJ IZABRALI PO PRIČI PČELICA MAJA. We chose the name because no one in the family or in the circle of friends had the name Maja. We like this name and we might have chosen it because of the story of Maja the bee.⁴⁹

[C Z11] NAPISALI SMO POPIS MOGUĆIH I IZABRALI IME NAKON DIJETETOVOG ROĐENJA. IME NE BISMO MIJENJALI. We wrote a list of possible names and chose the name after the birth of the child. We wouldn't change the name.

[C Z12] IME SMO ODABRALI ODPRVE OKO ČETVRTOG MJESECA TRUDNOĆE I NE BISMO GA MIJENJALI. We first chose the name around the fourth month of pregnancy and no, we wouldn't change it.

[C Z14] NISMO KORISTILI NIŠTA U IZBORU IMENA. NAPISALI SMO SPISAK IMENA KOJA NAM SE SVIĐAJU I IZBOR JE PAO NA TO IME. We didn't use anything when choosing the name. We wrote a list of names we like and the choice fell on this name.

⁴⁹ A story by Woldemar Bonsels *Die Biene Maja*.

[C Z15] PRVI RAZLOG ZA ODABIR IMENA: SLIČNOST SVOM OCU. DRUGI RAZLOG: KRATKO IME First reason for choice of name: similarity to the father. Second reason: short name.

[C Z16] IME SMO IZABRALI PO SV. VALENTINU ZAŠTITNIKU LJUBAVI JOŠ DOK NISMO ZNALI DA ĆE NAM SE RODITI SIN DOGOVORILI SMO SE DA AKO DOBIJEMO SINA ON ĆE SE ZVATI VALENTINO U IME NAŠE LJUBAVI I ZATO ŠTO NAM JE IME L[I]JEPO. IME MU NEBI M[I]JENJALI NIKADA We chose the name after Saint Valentine, the protector of love, already before we knew that we would have a son we agreed that if we had a son he'd be called Valentino in the name of our love and because we think the name is beautiful. We wouldn't ever change the name.

[C Z17] IMAM KNJIGU "NAME FOR YOUR BABY" KOJU SAM PREGLEDALA SVAKI PUTA PRIJE ROĐENJA DJETETA (IMAM 3 DJECE) NO NAPOSJETKU NIKAD NISAM ODABRALA IME IZ KNJIGE. ODABRALA SAM IME KOJE NIJE STEREOTIPNO A IPAK PRIPADA VJERSKOJ ZAJEDNICI (KATOLICI) TJ. IME KOJE MI SE TOG TRENUTKA SVIĐALO. NE BIH PROMIJENILA IME NI JEDNOM OD SVOJE DJECE. (IME IZABRAO)ZA 1. D[I]JETE SUPRUG, ZA 2. JA, ZA 3. ZAJEDNO. I have a book *Name for your Baby*, which I've looked through every time before the birth of a child (I have 3 children) but in the end I have never chosen a name from the book. I've chosen a name that isn't stereotypical but still belongs to our religious community (Catholics) that is a name that I've liked at that moment. I wouldn't change the names of any of my children. (The name was chosen by) for the first child – husband, second – me, third – together.

[C Z18] PAULI JE IME DALA MAMA, JOŠ KAO DJEVOJČICA JE GOVORILA DA KAD BUDE IMALA KĆER DA ĆE SE ZVATI PAULA, IME JE LIJEPO, NJEŽNO I ZVUČNO. KAO DIJETE NA LJETOVANJU JOJ JE U OČI UVIJEK UPADALA REKLAMA JEDNOG FRIZERSKOG SALONA "PAULA", KAD BI TO PROČITALA UVIJEK BI POMISLILA KAKO JE TO LIJEPO IME, TAKO JE TO OSTALO U SJEĆANJU I DOPRINJELO ODLUCI O IMENU KĆERI. IME DRUGOG DJETETA JE BIRAO OTAC. Paula got her name from her mother. Even as a girl she'd say that when she has a daughter, she would be called Paula. The name is nice, tender and sounds good. As a child on vacation her eyes would always fall on a commercial for a hairdresser's 'Paula' and when she'd read that she'd always think what a beautiful name that is and so it stayed in her memory and contributed to the decision about the name for the daughter. The father chose the name for the second child.

[C Z20] CRTIĆ O DENISU OBILJEŽIO JE NAŠE DJETINJSTVO, MLADENSTVO ČITALI SMO O NJEMU U STRIPU I ON JE BIO ZA NAS SINONIM ZA – NESTAŠNOG DJEČAKA. NAKON DVIJU DJEVOJČICA – NAŠIH KĆERI, TREĆE DIJETE BIO JE SIN I LOGIČNO JE BILO DA MU DAMO TO IME. IZBOR JE BIO ODLIČAN I NIKAD GA NE BISMO MIJENJALI. The animated cartoon about Dennis marked our childhood, in our youth we read about him in comic strips and he was synonym for us for a mischievous boy. After two little girls, our daughters, the third child was a son and it was logical that we would give him this name. The choice was excellent and we wouldn't ever change the name.

[C Z21] IME JE DOBIO PRIJE NEGO JE I ZAČET, DOK SMO RAZGOVARALI O IMENIMA (KAKO BI NAM SE DIJETE ZVALO) TAKO JE I OSTALO. BIVŠEG SUPRUGA IME JE PODSJEĆALO NA OCA, A I U IMOTSKOJ KRAJINI U SVAKOJ FAMILIJI BAREM JEDAN MUŠKI ZOVE SE ANTE, TONI, TONČI... A MENE JE PODSJEĆALO NA DRAGOG PRIJATELJA. (NISAM OSOBNO UPOZNALA NI JEDNOG ZLOČESTOG TONIJA PA MI JE I TO IME ASOCIJACIJA ZA NEŠTO DOBRO) NE BI DJETETU MIJENJALA IME! He got the name before he was conceived, when we were talking about names (what our child would be called) and so it stayed. My former husband was reminded of his dad by the name and in the Imotski area at least one man in every family is called Ante, Toni, Tonči ... And I was reminded of a dear friend. (I have personally

never known a bad Toni and so I associate this name with something good.) I wouldn't change the name of the child!

[C Z24] JEDNE LJETNE VEČERI ŠETALI SMO SA STARIJIM SINOM KROZ PARK U KOJEM JE KIP HRVATSKOG KNJIŽEVNIKA EUGENA KUMIČIĆA. JEDNOSTAVNO, U TOM SMO TRENUTKU ODLUČILI, AKO BUDEMO IMALI JOŠ JEDNOG SINA, ZVAT ĆE SE EUGEN. One summer evening we were strolling with the older son through a park with the statue of the Croatian writer Eugen Kumičić. Simply, in that moment we decided, that if we'd have another son, he'd be called Eugen.

[C Z25] -NABRAJANJEM IMENA KOJA NAM SE SVIĐAJU, I SISTEMOM ELIMINACIJE. -KORISTILI SMO KALENDAR S IMENIMA. -PRVOBITNO IME IZABRALI SMO JOŠ DOK SMO ČEKALI 1. DIJETE – BRATA, ALI SE POKAZALO DA JE TO IME VEĆ JAKO ČESTO U TIM GENERACIJAMA, PA SMO TRAŽILI NOVO IME KOJE NIJE TOLIKO ČESTO, TAKOĐER SMO GA IZABRALI JOŠ PRIJE ROĐENJA. -NE, NE BI PROMJENILI IME. – Listing the names we like and eliminating systematically. We used a calendar with names. The original name we chose when we were expecting our first child – the brother, but it turned out that that name was already very common in that generation and so we looked for a new name that wouldn't be so common and we chose that name, too, before the birth. No, we wouldn't change the name.

[C Z27] MAMA JE BIRALA IME The mum chose the name.

[C Z29] JEDNOSTAVNO NAM SE SVIĐJELO IME. We simply liked the name.

[C Z30] POČETAK, SNAGA, LJEPOTA, BIBLIJA NE BISMO GA MIJENJALI, IAKO SMO U MEĐUVREMENU NAŠLI I NADIMAK "EVITA" DA IZBJEGNEMO "EVICU" Beginning, strength, beauty, Bible We wouldn't change the name, although we have in the meantime found a nickname 'Evita' to avoid 'Evica'.⁵⁰

[C Z31] NA MOJ PRVI IZBOR – (ARIJANA) MUŽ (SUPRUG) NIJE PRISTAO ZATO ŠTO JE "POTPUNO NEHRVATSKO I PRETENCIOZNO". IME MAJA SAM ODABRALA JER NISAM SRELA OSOBU IMENOM MAJA KOJA BI MI BILA NESIMPATIČNA, A SUPRUG SE SLOŽIO. My husband didn't agree to my first choice (Arijana) because it was 'totally un-Croatian and pretentious'. I chose the name Maja because I haven't met an unsympathetic person called Maja and my husband agreed.

[C Z34] IME NAŠE DJEVOJČICE ODABRAO JE NJEN BRAT. The name of our little girl was chosen by her brother.

[C Z38] ČITAJUĆI TALIJANSKI KATOLIČKI KALENDAR OSJETILA SAM TOPLINU I PRISNOST IMENA "SANDRO" SA NOSEĆOM BEBOM, A KAKO NISAM HTJELA DA IME BUDE NEKO KOJE SE KOD NAS ČESTO ČUJE ILI PONAVLJA TAKO SAM ODMAH ODLUČILA DA JE TO – TO. SA SUPRUGOM JE BIO DOGOVOR DA ZA PRVO ODLUČUJEM JA, A ZA DRUGO ON. BAKE I DJEDOVI SU BILI "ŠOKIRANI" TIM IMENOM. IME SADA NEBI PROMJENILA. While reading the Italian Catholic calendar I felt a warmth and closeness to the name 'Sandro' for the unborn baby and as I didn't want the name would be a name frequently heard or repeated where we live, I immediately decided that that is that. My husband and I had an agreement that I would decide for the first child, he for the second. The grandmothers and grandfathers were 'shocked' by the name. I wouldn't change the name now.

[C Z39] PREDLOŽILA GA JE DJETETOVA TETA. NE. NA POČETKU TRUDNOĆE. NE. NE. The child's aunt suggested the name. No. At the beginning of the pregnancy. No. No.

[C Z41] TREBALA SE ZVATI LUCIJA ILI JOSIPA, ALI POŠTO SU SVI KAD SU JE VIDJELI REKLI DA JE ISTA KAO NJEN TATA OSTALA JE JOSIPA. She was supposed to be called Lucija or

⁵⁰ Evica would be a normal diminutive of Eva; Evita, again, seems inspired by Spanish.

Josipa, but because when they saw her, everybody said that she was identical to her dad she remained Josipa.

[C Z43] IMENE [sic] SMO IZVUKLI IZ KATOLIČKOG KALENDARA. PROCESOM ELIMINACIJE OSTALO JE NEKOLIKO IMENA. KRISTINA NIJE MI BILO NAJLJEPŠE, ALI JE U MENI (MAJCI) IZAZIVALO VRLO POZITIVNE I NJEŽNE OSJEĆAJE. TO JE PREVLAĐALO U ODABIRU IMENA. We listed names from the Catholic calendar. Through a process of elimination a few names remained. Kristina wasn't the most beautiful to me (the mother), but it created very positive and tender feelings. This prevailed in the choice of name.

[C Z45] DUGO SMO BIRALI, ČITALI U KNJIŽNICI KNJIGU S IMENIMA I NJHOVIM ZNAČENJIMA, ALI TO NAM JE JOŠ VIŠE OTEŽALO ODLUKU. POMIŠLJALI SMO DATI IME PO POKOJNOM DJEDU (PO MAJCI) ILI PO TADA JOŠ ŽIVIM DJEDU (PO OCU). ŽELJELI SMO DA IME DOBRO PAŠE UZ PREZIME I DA JE INTERNACIONALNO. MUŽU SE SVIĐALO IME ARNOLD. DIJETE SE RODILO, A MI RODITELJI NIKAKO DA SE DOGOVORIMO I ODLUČIMO ZA IME. NA KRAJU SAM ODLUKU (SMATRAJUĆI DA TO I NIJE NAJVAŽNIJA STVAR NA SVIJETU) PREPUSTILA MUŽU. IME ROBERT MI SE SVIĐA I NE BIH GA MIJENJALA. We were deciding for a long time. We read a book with names and their meanings in the library, but that made our choice more difficult. We thought we'd give the name after the deceased grandfather (on the mother's side) or after the then-living grandfather (on the father's side). We wanted the name to go well with the surname and to be international. My husband liked the name Arnold. The child was born, but we parents couldn't agree and decide on the name. In the end I left the choice to my husband (since this isn't the most important thing in the world). I like the name Robert and I wouldn't change it.

[C Z46] -ČITALI SMO KNJIGE S IMENIMA, -IME SMO IZABRALI PRIJE ROĐENJA, ČIM SMO DOZNALI SPOL DJETETA -HTJELI SMO DA IMA IMENDAN -IME NE BISMO PROMIJENILI We read books with names. We chose the name before the birth, when we got to know the sex of the child. We wanted the child to have a name day. We wouldn't change the name.

[C Z47] MENI SE IME ANDREJ DOPALO ZBOG JEDNOG PREDIVNOG DJEČAKA KOJEG SAM POZNAVALA I liked the name Andrej because of one wonderful boy I knew.

[C Z48] NINA JE DOBILA IME TEK NAKON 6-TOG DANA ŽIVOTA. IMALI SMO NEKOLIKO IMENA OKO KOJIH SMO SE DVOUMILI, ZAPRAVO IH ISPROBALI KAKO Z(V)UČE I KADA SMO JE ZAZVALI "HEJ NINA" SHVATILI SMO DA JE TO ONO PRAVO, ZAPRAVO JAKO NAM SE DOPALO JER JE SVE REČENO U TOM KRATKOM IMENU. NADAM SE DA NISMO POGRIJEŠILI... Nina didn't get her name until after the sixth day of her life. We had some names we were indecisive about. We really tried how they sound and when we called her, 'Hey Nina', we saw that this is the right thing. In fact we really liked it because all is said in that short name. I hope we didn't make a mistake ...

[C Z50] MATEO JE BILO VRLO POPULARNO I MODNO IME KADA SE RODIO NAŠ SIN. TO JE JEDAN OD RAZLOGA ZAŠTO JE DOBRO BAŠ TO IME. Mateo was a very popular and modern name when our son was born. This was one of the reasons why this exact name is good.

[C Z53] NISMO SE MOGLI DOGOVORITI I NAKON NEKOLIKO DANA, KAD NAM JE VEĆ BILO NEUGODNO ŠTO DIJETE NEMA IME DOGOVORILI SMO SE DA SUPRUG NABRAJA IMENA KOJA SE NJEMU SVIĐAJU, A JA IH S PRVIM KOJE SE I MENI SVIĐA SLOŽITI. DA SAM MOŽDA JA PREDLOŽILA ISTO IME, MOŽDA SUPRUG NE BI PRISTAO. NAŠE PRVO DIJETE SE TREBALO ZVATI MISLAV ALI SU NAM TO IME "PREUZELI" PRIJATELJI TE JE NAŠ PRVI SIN DOBIO IME PO JEDNOM NEPOZNATOM DJEČAKU S KOJIM SMO BILI U VLAKU A BIO NAM JE JAKO SIMPATIČAN (DOMINIK). We couldn't agree and after some days, when we already thought it unpleasant that our child didn't have a name, we agreed that my husband would read out names he liked and I would agree with the first one I liked. Had I maybe suggested the same name, perhaps my husband wouldn't have agreed. Our first child was supposed

to be called Mislav but our friends ‘took’ that name and so our first son got his name after an unknown boy we were on the same train with and he was very nice (Dominik).

[C Z57] KORISTILI SMO KNJIGU SA IMENIMA. SASTAVILI SMO POPIS IMENA KOJA NAM SE NAJVIŠE SVIĐAJU, POGLEDALI ZNAČENJE SVAKOGA OD NJIH (KAKO BISMO PROVJERILI DA ZNAČENJE NE SADRŽI NEŠTO NEGATIVNO) I ODABRALI. NAŠI RODITELJI NISU BILI ODUŠEVljeni IZBOROM, ALI NAM SE IME I DANAS SVIĐA I NE BI GA PROMIJENILI. OSIM TOGA, IME DOMINIK, KOJE U SEBI SADRŽI RIJEČ NEDJELJA (DOMENICA, DOMINGO) ODABRALI SMO PRIJE NEGO SE DIJETE RODILO, A RODIO SE U – NEDJELJU, ŠTO JE ZANIMLJIVA SLUČAJNOST. We used a name book. We compiled a list of names which we liked the most, looked up the meaning of all of them (to check that the meaning didn’t contain anything negative) and chose. Our parents were not enthusiastic about our choice, but we still like the name today and wouldn’t change it. Furthermore, the name Dominik, which contains the word Sunday (Domenica, Domingo) we chose before the birth of the child and he was born on a Sunday, which is an interesting coincidence.

[C Z58] IME SMO BIRALI ZADNJI TREN. UGLAVNOM IMENA KOJA SU SE DOPADALA MAMI NISU TATI I OBRNUTO. DINO JE BIO KOMPROMIS. MAMA JE VUKLA NA VIŠE TRADICIONALNA IMENA A TATA INTERNACIONALNA (ANDRIJA, NIKOLA, MATIJA, JAGOR – SVEN, JAN, TIN). NA KRAJU SMO ZAKLJUČILI DA I NIJE VAŽNO [sic] SAMO IME VEĆ KAKO GA TKO NOSI A O TOM RODITELJI NE MOGU ODLUČITI. We chose the name at the last minute. In general names that the mum liked didn’t appeal to the dad and the other way around. Dino was a compromise. The mum was more into traditional names and the dad international (Andrija, Nikola, Matija, Jagor – Sven, Jan, Tin). In the end we decided that the name itself isn’t important but how it’s carried and that isn’t for the parents to decide.

[C Z59] BIRALI SMO IME PO ZVUČNOSTI. SVE JE KRENULO S PROBLEMOM ŽENSKOG IMENA NA KOJE NISMO BILI SPREMNI. PREUREĐIVALI SMO STAN PA JE MAJSTOR REKAO NEKA BUDE IME OD INICIJALA NAŠIH IMENA: TOMISLAV I ANETA ->TIA. TO NAM JE BILO ZGODNO. ISPALO JE KASNIJE DA SAM U LEKSIKONU IMENA NAŠAO UPRAVO TO IME KAO KRATICU OD ŽENSKJE VARIJANTE IMENA MATIJA I TO U OBLIKU TIJA. TIME JE SVE BILO RJEŠENO. NARAVNO DA JE BILO OTPORA I NEGODOVANJA U OBITELJI. NAIME, NA SJEVERU HRVATSKE MATIJA JE ISKLJUČIVO MUŠKO IME, DOK JE NA JUGU I U BOSNI TAKOĐER I ŽENSKO. NAMA SU OBA IMENA L[I]JEP A I ZGODNA. TAKO NAM KĆER IMA OBA IMENA. We chose the name by how it sounded. Everything started from the problem of a female name which we weren’t prepared for. We were renovating our apartment and the repairman said let it be from the initials of our names: Tomislav i⁵¹ Aneta -> Tia. We thought this attractive. Later it turned out that I found exactly that name in a lexicon of names as a shortened version of the female name Marija and that in the form Tija. Thus all was solved. Naturally there was resistance and complaints in the family. Namely, in the North of Croatian, Matija is exclusively a male name, whereas in the South and in Bosnia it can also be female. To us both names are nice and attractive. So our daughter has both names.

[C Z60] PRIJE ROĐENJA SMO IMALI VIŠE IMENA, KOJA SU NAM SE SVIĐALA. ZA OVO IME SMO SE ODLUČILI NAKON ROĐENJA. NAJVEĆI RAZLOG ZA TO IME JE BILA ČINJENICA DA SU SINOVI NAKON ROĐENJA, SVIM ROĐACIMA I ZNANCIMA REKLI DA ĆE SE SEKA ZVATI RAHELA. NE BISMO MJENJALI IME. Before the birth we had several names which we liked. We decided on this name after the birth. The biggest reason for this name was the fact that the sons [brothers of the child] after the birth said to all relatives and friends that their little sister will be called Rahela. We wouldn’t change the name.

⁵¹ In Croatian *i* means ‘and’.

[C Z61] HTJELI SMO DA IME BUDE LIJEPO, KRATKO, DA SE SLAŽE S PREZIMENOM I DA BUDE HRVATSKO. SLUŽILI SMO SE KATOLIČKIM KALENDAROM. HTJELI SMO IME KOJE NIJE PREČESTO. IME JE POVIJESNO, JER JE TO IME HRVATSKOG KNEZA MISLAVA. KNEZ MISLAV (835.–845.) We wanted the name to be beautiful, short, that it should go well with the surname and that it should be Croatian. We used the Catholic calendar. We wanted a name that wasn't too common. The name is historical, because it is the name of the Croatian Prince Mislav. Prince Mislav (835–845).

[C Z64] PROČITALA SAM ČLANAK O MATIJI DEDIĆU SINU GABI NOVAK I ARSENA DEDIĆA, NEPOSREDNO PRED POROĐAJ I PREDLOŽILA TO IME SVOM MUŽU KOJI GA JE PRIHVATIO. I read an article about Matija Dedić, son of Gabi Novak and Arsen Dedić⁵², just before giving birth and suggested that name to my husband who accepted.

[C Z65] IME SMO IZABRALI ZATO ŠTO NAM JE LIJEPO I POSEBNO, IZ NITI JEDNOG RAZLOGA GA NEBI PROMJENILI, MISLIMO DA JE TO PREDIVNO IME – ZA PREDIVNO DIJETE! We chose the name because we think it beautiful and special, we wouldn't change it for any reason, we think it's a wonderful name – for a wonderful child!

[C Z66] IME SMO IZABRALI KADA SMO SAZNALI SPOL DIJETETA. NAKON VIŠETJEDNOG PREMIŠLJANJA SJETILA SAM SE IMENA IZ LJUBAVNOG ROMANA KOJEG SAM ČITALA S 12-AK GODINA. LIK IZ ROMANA BIO JE VRLO SNAŽAN I UPEČATLJIV (KAO I SVI LIKOVI – MUŠKI – U ROMANIMA TOGA TIPA) I ZBOG RAZLOGA ŠTO JE TO BIO PRVI LJUBIĆ KOJEG SAM PROČITALA IME DOMINIK OSTAVILO JE JAK DOJAM NA MENE I OD TADA MI SE TO IME USJEKLO U PAMĆENJE KAO SINONIM ZA SNAŽNOG I PRIVLAČNOG MUŠKARCA. IME SE SVIDJELO I OCU – SUPRUGU I TAKO JE OSTALO. IAKO TADA NISAM ZNALA PORIJEKLO IMENA (NEDJELJA – DOMENICA) ISPALO JA KAO DA JE IME DOBIO PO DJEDU S OČEVE STRANE. We chose the name when we found out the sex of the child. After several weeks of pondering I remembered a name from a romance novel I read when I was about 12. The character in this novel was very strong and impressive (as are all male characters in novels of this type) and because it was the first romance I read, the name Dominik left a strong impact on me and that's how the name was fixed in my mind as a synonym for a strong and attractive man. The father – my husband – also liked the name and thus it stayed. Although I didn't know the origin of the name at the time (Nedjelja [Sunday] – Domenica) it turned out like he was named after the grandfather on the father's side.

[C Z67] KNJIGA S IMENIMA – NUMEROLOŠKA. A book with names – numerological.

[C Z68] IME SMO IZABRALI U TOKU TRUDNOĆE. IME NAM SE SVIDJELO ZATO ŠTO JE L[I]JEPO I KRATKO. NE NEBI GA M[I]JENJALI. We chose the name during the pregnancy. We liked the name because it is nice and short. No, we wouldn't change it.

[C Z69] IME MAJKE The mother's name.

[C Z70] NE (PROMIJENILI IME⁵³) No (wouldn't change the name).

[C Z71] IME SAM IZABRALA KAD SE DJEČAK RODIO. TO JE NAJLJEPŠE NAŠE HRVATSKO-NARODNO IME (ZA MENE). I chose the name when the boy was born. It's our most beautiful Croatian national name (for me).

[C Z72] ŽELJELI SMO DIJETETU DATI KRATKO, NJEŽNO IME TE DA SE OD IMENA NE MOŽE NAČINITI NADIMAK. We wanted to give the child a short, tender name and one that it wouldn't be possible to make nicknames out of.

⁵² Gabi Novak and Arsen Dedić are stars of the popular music scene in Croatia. Their son Matija Dedić is a jazz pianist.

⁵³ There is an arrow on the questionnaire between the word *ne* and the words *promijenili ime* in the question.

[C Z74] TREBALA SE ZVATI SARA, ALI KAKO JE TO BILO VRIJEME NACIONALNIH NETRPELJIVOSTI, NISMO JOJ ŽELJELI DATI IME KOJE BI JE VJERSKI ILI NACIONALNO ODREĐIVALO. HANA NAM SE ČINILLO MANJE “OPTEREČENO” TOM VRSTOM ZNAČENJA. SADA NAM JE DRAŽE DA SE ZOVE HANA. She was supposed to be called Sara, but since those were times of national intolerance, we didn’t want to give her a name that would define her religiously or nationally. We felt Hana was less ‘burdened’ with this kind of meaning. Now we’re happier that she’s called Hana.

[C Z75] KAD SMO SE VEĆ ODLUČILI ZA IME, POČELI SMO SE KOLEBATI, JER SMO SHVATILI DA JE PREVIŠE SLIČNO MAJČINOM IMENU. MEĐUTIM TADA SESTRA NIJE PRIHVAĆALA NI JEDNO DRUGO, PA JE OSTALA TARA. When we had already decided the name, we started to hesitate, because we understood it was too similar to the mother’s name. However, then the sister didn’t accept any other name, so she stayed Tara.

[C Z76] NE BI PROMIJENILA IME DJETETU I wouldn’t change the name of my child.

[C Z77] SVIDALO NAM SE IME PO SVOJOJ ZVUČNOSTI, “PASALO” JE UZ PREZIME; IME – KOJE PAŠE I ZA DIJETE, ALI I ZA ODRASLU OSOBU. NE BIH MIJENJALA IME. I SADA MI JE JEDNAKO LIJEPO. We liked how the name sounded and it ‘suited’ the surname. A name that suits a child and also a grown-up person. I wouldn’t change the name. I still find it as beautiful.

[C Z80] NE BI MIJENJALI IME. We wouldn’t change the name.

[C Z81] IME SMO ODABRALI DOGOVOROM I IZBOROM IZMEĐU NEKOLIKO LIJEPIH I NAMA DRAGIH IMENA, BEZ POSEBNIH ASOCIJACIJA I POVEZNICE S ODREĐENIM LJUDIMA, POV. OSOBAMA, ILI KNJIŽEVNIM LIKOVIMA. UZ IME MARTA VEZANA JE LIJEPA NOVOZAVJETNA PRIČA O MARIJI I MARTI, ALI ONA NIJE PRESUDNO UTJECALA NA NAŠ IZBOR. BILO NAM JE VAŽNO DA IME BUDE LIJEPO, ZVUČNO I DA IZRASTA IZ NAŠE TRADICIJE I KULTURE. We chose the name through discussion and choice between some beautiful and for us dear names, without special associations and ties to specific people, historical persons or literary characters. There’s a nice story about Mary and Martha in the New Testament connected to the name Marta, but that was not a deciding factor in our choice. It was important to us that the name was beautiful, sound good and spring from our tradition and culture.

[C Z82] PRVI PUT SAM IME BRUNA ČULA SA SVOJIH 15 GODINA, STRAŠNO MI SE SVIDJELO I TADA SAM ODLUČILA DA ĆE SE MOJA KĆER (AKO ĆU JU IMATI) TAKO I ZVATI. IME SE SVIDJELO I SUPRUGU I TAKO JE BRUNA DOBILA IME. I heard the name Bruna for the first time when I was 15, I liked it a lot and decided at the time that my daughter (if I’d have one) would be called that. My husband also liked the name and so Bruna got her name.

[C Z83] JER SE IME SVIDALO OCU. Because the father liked the name.

[C Z85] JA (MAMA) SAM JEDNOSTAVNO ZNALA DA KAD BUDEM IMALA SINA DA ĆE SE ZVATI LUKA, I PRIJE 10–15 GODINA SAM SVOG SINA KOJI ĆE DOĆI PUNO KASNIJE ZVALA LUKA. IME NE BIH PROMIJENILA, IAKO SAM RAZMIŠLJALA DA U CRKVI IMA JOŠ JEDNO IME “KARLO” (LUKA KARLO) JER SE LUKIN KRSNI KUM ZOVE KARLO. IPAK NISAM JER MUŽ NIJE BIO ODUŠEVljen TOM IDEJOM, A MENI SE SVIĐA IDEJA 2 IMENA. I (the mother) simply knew that when I would have a son, he’d be called Luka and 10–15 years ago I called my son, who would come much later, Luka. I wouldn’t change the name, although I did think about giving one more name in the church, ‘Karlo’ (Luka Karlo) because Luka’s godfather is called Karlo. I didn’t, however, because my husband was not enthusiastic about that. But I like the idea of two names.

[C Z86] IME SMO BIRALI ZAJEDNO, DOGOVARAJUĆI SE. We chose the name together, through discussion.

[C Z87] PRVENSTVENO NAMA JE BILO DA JE IME LAKO ZA IZGOVOR, PAMTLJIVO I ODGOVARAJUĆE ZA SVAKU ŽIVOTNU DOB (OD NAJRANIJEg DJETINJSTVA DO DUBOKE

STAROSTI). For us the first priority was that the name was easy to pronounce, remember and suitable for every stage in life (from the earliest childhood to very old age)

[C Z88] SVIDAJU NAM SE KRAĆA IMENA I IZMEĐU NEKOLIKO ODLUČILI SMO SE BAŠ ZA OVO, PRIJE JEDNO 15 G. UPOZNALI SMO JEDNOG DJEČAKA S ISTIM IMENOM KOJI JE BIO PLAV, VJERAN (BAŠ KAO I NAŠ SIN), A UZ TO OSOBITO PRISTOJAN, PAMETAN I DRAG, IAKO SMO KRATKO BILI U DRUŠTVU TOG DJETETA UREZAO NAM SE U SJEĆANJE I DUGO SMO GA PAMTILI (INAČE ŽIVI U NJEMAČKOJ S RODITELJIMA). TAKO DA KAD SMO BIRALI IME NAŠEM DJETETU SJETILI SMO SE TOG MALOG JANA I ODLUČILI SE ZA TO IME, A VEZANO UZ TO SVIDALO NAM SE ZNAČENJE IMENA. We like shorter names and between some of them we decided exactly for this one, some 15 years ago we met a boy with the same name who was blond, loyal (exactly like our son) and in addition especially polite, intelligent and dear, although we only were in his company for a short time, he made an impact on us and we remembered him for a long time (he lives in Germany with his parents). So when we were choosing a name for our child we remembered this little Jan and decided to choose that name and also we liked the meaning of the name.

[C Z89] IME SMO DALI PO BAKI. NEBI GA MIJENJALI. We named the child after the grandmother. We wouldn't change the name.

[C Z90] UGLAV[N]OM SMO BIRALI KRAĆA IMENA, JER NAM SE JEDNOSTAVNO SVIDAJU. JA SAM PREDLOŽILA IME TINA, SUPRUGU SE DOPALO. ŠALILI SMO SE DA SE RODILA MALA TINA TURNER. DRUGO IME NAŠE TINE JE ANA MARIJA (KRŠTENI) KOJE JE DOBILA PO SVOJOJ MAMI (NAIME, I MOJE KRŠTENI IME JE ANA MARIJA). N.N. We mainly chose shorter names, because we simply like them. I suggested the name Tina, my husband liked it. We joked that a small Tina Turner was born. The second name of our Tina is Ana Marija (baptismal) which she has gotten after her mother (namely, my baptismal name is also Ana Marija). N.N.⁵⁴

[C Z91] KORISTILA SAM KATOLIČKI KALENDAR NARODNIH IMENA. S OBZIROM NA DATUM ROĐENJA TRAŽILI SMO U SAMOJ BLIZINI BLAGDAN SA IMENOM KAKO BI NAŠ SIN SLAVIO I IMENDAN. KADA ODRASTE DA MU JE IME POZNATO PO DJELIMA DOBROTE TZV. SVECA IZ SV. PISMA, A UJEDNO DA BUDE PONOSAN NA SVOJE IME! TAKO JE I SA BRATOM MARKOM. ROĐEN JE 17.04., A 25.04. JE BLAGDAN SV. MARKA EVANGELISTA. I used a Catholic calendar with national names. Considering the day of birth we looked for a saint's day close to the birthday so our son would celebrate a name day. When he grows up his name will be known by the good deeds of the so-called saint from the holy book and at the same time he will be proud about his name! The same goes also for his brother Marko. He's born on April 17 and April 25 is the day of Saint Mark the Evangelist.

[C Z92] NE No.

[C Z93] -NABRAJANJEM SVIH IMENA KOJA SU NAM PALA NA PAMET I SISTEMOM ELIMINACIJE. -KORISTILI SMO KALENDAR S IMENIMA, -IZABRALI SMO U TOKU TRUDNOĆE, PRIJE ROĐENJA. -NEMAMO PRIČU, -NE, NE BI PROMJENILI IME. -DRUGO IME ANTUN DOBIO JE PO ZAŠTITNIKU SV. ANTUNU PADOVANSKOM I ŽUPNIKU KOJI NAM JE PRIJATELJ. We listed all the names we could think of and then systematically eliminated ... We used a calendar with names. We chose during pregnancy, before the birth. We don't have a story. No, no we wouldn't change the name. The second name Antun he got after the protector Saint Anthony of Padua and a priest who is our friend.

[C Z96] PETAR JE DOBIO IME PO SVOM POKOJNOM DJEDU PO OCU, KOJI JE UMRO NEPOSREDNO PRIJE NJEGOVA ROĐENJA A BIO JE JAKO DOBAR, VRIJEDAN I POŠTEN ČOVJEK U

⁵⁴ The respondent has signed with her name, which is here removed because of respondent confidentiality.

SVOJOJ SREDINI A TAKVOG GA PAMTI I NJEGOVA OBITELJ. Petar got his name after his deceased grandfather on the father's side, who died shortly before his birth and he was a very good, worthy and honest person to those around him and thus he is remembered by his family.

[C Z97] 1. SUPRUG JE PREDLOŽIO I MENI SE SVIDJELO. 2. NISMO. 3. PRIJE ROĐENJA DJETETA. 4. NEMAMO. 5. NE, NIKADA! 1. My husband suggested and I liked it. 2. No. 3. Before the birth of the child. 4. No. 5. No, never!

[C Z98] 1. SUPRUGA JE PREDLOŽILA I MENI SE SVIDJELO 2. NISMO 3. PRIJE ROĐENJA DJETETA 4. NEMAMO 5. NE, NIKADA! 1. My wife suggested and I liked it. 2. No. 3. Before the birth of the child. 4. No. 5. No, Never!

[C Z101] IME SMO IZABRALI SUPRUG I JA. NISMO KORISTILI NIKAKVU KNJIGU S IMENIMA, HTJELI SMO DA IME BUDE LIJEPO, NISMO BAŠ IMALI PREVELIK IZBOR, JER NAM SE DOSTA IMENA NISU SVIĐALA I (ILI) JE BILO PUNO IMENA KOJA SU DJECA VEĆ DOBILA. HTJELI SMO DA BUDE RJEĐE I KRATKO, OKO PET–ŠEST SLOVA. IME JE DOBIO TEK DRUGI DAN, KAKO SE RODIO JEL' NISMO SE MOGLI ODLUČITI. MISLIMO DA JE IZBOR DOBAR, ZADOVOLJNI SMO I NE BISMO GA MIJENJALI. The name was chosen by my husband and me. We didn't use any book of names. We wanted the name to be beautiful. We didn't really have a large variety of names to choose from, because there are many names we don't like and (or) there are lots of names which children already have. We wanted the name to be less common and short, about 5–6 letters. He didn't get the name until the second day of his birth because we couldn't decide. We think the choice was good, we are satisfied and would not change it.

[C Z102] IME MI SE I DALJE SVIĐA I NE BIH GA MIJENJALA I still like the name and wouldn't change it.

[C Z103] KORISTEĆI KATOLIČKI KALENDAR, OBOJE SMO NAPRAVILI RANG LISTU IMENA, 10 DANA NAKON ROĐENJA We used the Catholic calendar. We both made a ranked list of names, 10 days after the birth.

[C Z104] IME SMO IZABRALI PRIJE ROĐENJA DJETETA. SVIDJELA NAM SE POMISAO DA SE ZOVE KAO I TATA. IMAM JEDNU ZANIMLJIVOST; MALOM TOMIJU JE BILO ČUDNO ZAŠTO SE SVI DJEČACI NE ZOVU KAO I NJHOVI TATE. NE, NEBI MIJENJALI IME. We chose the name before the birth of the child. We liked the thought that he would be called after his father. I have one interesting detail; when Tomi was small he thought it strange that not all boys have the same name as their daddies. No, we wouldn't change the name.

[C Z105] RAZLOG JE DA SU TO PRAVA HRVATSKA IMENA NA KOJE SMO MI KAO RODITELJI PONOSNI KAO I NAŠA DJECA KOJA SU IH DOBILA The reason is that those are genuine Croatian names that we as parents are proud of, as are our children who have received them.

[C Z106] IME NE[]BISMO NIPOŠTO PROMIJENILI. ZADOVOLJNI SMO A I BITNO JE DA SE D[I]JETE U BUDUĆNOSTI NE SRAMI SVOG IMENA, AKO MU NIJE LIJEPO (ŠTO ZNA BITI SLUČAJ) A AKO BI IKADA ŽIVIO U NEKOJ DRUGOJ DRŽAVI S DRUGIM KULTURAMA SIGURNO MU SE NEBI DESILO DA ZBOG NEMOGUĆNOSTI IZGOVORA MORA M[I]JENJATI SVOJE IME. A PO IMENU NIJE NI ETNIČKI OBILJEŽEN We wouldn't change the name for anything. We are satisfied and it is important that the child won't be ashamed of his name in the future, if it isn't beautiful (which happens) and if he'll ever live in another country with other cultures it's certain that it won't happen that he needs to change his name because of impossible pronunciation. And the name doesn't mark him ethnically.

[C Z108] POŠTO SMO IME BIRALI ZAJEDNO (OBA RODITELJA) DOGOVORILI SMO DA TO BUDE JEDNOSTAVNO, ZVUČNO IME I IZBOR JE PAO UPRAVO NA OVO IME, A SLUČAJNOST JE DA U NAŠOJ OBITELJI POSTOJI TO IME (BAKA, PRATETA) Because we chose together (both

parents) we agreed that the name would be simple, resonant and the choice fell on exactly this name and by chance the same name exists in our family (grandmother, great aunt).

[C Z109] NEBI MIJENJALI IME We wouldn't change the name.

[C Z110] NE BI MIJENJALI IME, A IZABRALI SMO GA JER JE KRATKO I NEOBIČNO. We wouldn't change the name and we chose it because it's short and unusual.

[C Z112] NEBI Wouldn't.

[C Z113] IME SMO IZABRALI SLUČAJNO IZ JEDNOSTAVNOG RAZLOGA ŠTO MI SE ČINILO LIJEPIM. We chose the name by chance because of the simple reason that I found it beautiful.

[C Z114] ZA IME DOMINIK ODLUČILI SMO SE TEK KADA JE DIJETE DOŠLO KUĆI, JER SVE DRUGE IDEJE PRIJE ROĐENJA ODJEDNOM SU POSTALE NEINTERESANTNE. DRUGA IMENA KOJA BI MOŽDA I DOŠLA U OBZIR JEDNOSTAVNO SU VEĆ BILA "UPOTREBLJENA" U OBITELJI I TIME NAMA ISTO NEINTERESANTNA. IME NAŠEG DJETETA VOLIMO JER GA VEŽEMO UZ NJEGA, NIKAD NE ŽALIMO ŠTO UPRAVO TO IME IMA, NE BI GA PROMIJENILI, PAŠE NA NEKI NAČIN I UZ PREZIME, A ISPALO JE DA SU MU INICIJALI D.D. NADAMO SE, KAD ODRASTE DA ĆE I NJEMU SAMOM BITI DRAGO NJEGOVO IME. We didn't decide on the name Dominik before the child came home, because all of our ideas from before the birth all of a sudden became uninteresting. Other names that might have been considered were simply already 'used' in the family and thus for us also uninteresting. We love the name of our child because we connect it with him. We are never sorry he has that exact name, it somehow suits the surname, too and it turned out his initials are D.D. We hope that he'll like his name himself when he grows up.

[C Z115] OTAC JE BIRAO IME "DJEČAKU" (DOMINIK), MAJKA "DJEVOJČICI". KNJIGA "RJEČNIK STRANIH RIJEČI". PRIJE ROĐENJA. MAJKA SE ODLUČILA ZA IME "LEO" I ŽELJELA BI PROMIJENITI IME! The father chose the name for a boy (Dominik), the mother for a girl. The book *Rječnik stranih riječi* [Dictionary of foreign words]. Before the birth. The mother decided on the name 'Leo' and would like to change the name!

[C Z117] NABRAJALI SMO DUGAČKA IMENA, DOK NAM SE OVO NIJE SVIDJELO. NEBI MJENJALI IME. We listed long names until we liked this one. We wouldn't change the name.

[C Z120] ODUVIJEK SAM HTJELA ŽENSKOM DJETETU DATI TO IME. IME MI SE SVIĐA, LIJEPO JE I MOJA BAKA KOJU NIKAD NISAM UPOZNALA IMALA JE TO IME. JA OSOBNO NIKAD NE BIH MIJENJALA TO IME, AKO DIJETE ŽELI NEKA GA PROMIJENI KAD BUDE PUNOLJETNO, NEMAM NIŠTA PROTIV. I've always wanted to give this name to a female child. I like the name, it is beautiful and my grandmother whom I never met had that name. I would personally never change the name. If the child wants to change it when she's of age, I'm not against it.

[C Z121] NAZIV KRIST, VEZANO JE UZ SIMBOL KRIŽA KOJI SE POJAVLJUJE U MNOGIM RELIGIJAMA U RAZNIM OBLICIMA, A PREDSTAVLJA JEDINSTVO SUPROTNOSTI, CJELOVITOST, HARMONIJU KOJA JEST MISTERIJ CIJELOG UNIVERZUMA. SVIMA NAM JE CILJ POSTIGNUĆE ISTOG U NAŠOJ UNUTRAŠNJOSTI. VOKACIJOM IMENA KRISTIJAN PODSJEĆA SE, I ZAZIVA ENERGIJA "SABIRANJA" U TOM SMJERU. The name Christ, it's connected to the symbol of the cross which appears in many religions in different shapes and represents the unity of opposition, completeness, harmony which is the mystery of the whole universe. We all aim to reach that inside us. By calling the name Kristijan we are reminded and summon energy of 'collection' in that direction.

[C Z122] SELEKCIJOM OD VIŠE IMENA, -NE, -OD POČETKA TRUDNOĆE SAM RAZMIŠLJALA O IMENU, A U 7-8 MJESECU TRUDNOĆE SMO SE ODLUČILI. -NE, -NE With a selection of several

names. No. From the beginning of the pregnancy I thought about the name and in the 7th–8th month of pregnancy we decided. No. No.

[C Z124] NE, DOBIO JE IME PO SVOME DJEDU PO ŽELJI SVOGA TATE. NE, NE BIH⁵⁵ GA M[I]JENJALI No, he was named after his grandfather at the wish of his father. No, we wouldn't change it.

[C Z126] OTAC JE DAO PRIJEDLOG IMENA, A JA KAO MAJKA IZABRALA SAM IME The father suggested the name and I as a mother chose it.

[C Z127] IME SMO ODABRALI PO KATOLIČKOM KALENDARU. NAKON ROĐENJA SMO IZABRALI IME, IAKO JE DIJETE TREBALO IMATI IME LUKA TO SMO PROMJENILI ZBOG PRIJATELJIČINOG DJETETA KOJE JE ROĐENO DVA MJESeca PRIJE BRUNE I DOBIO JE IME LUKA. We chose the name from the Catholic calendar. After the birth we chose the name, although the child was supposed to be called Luka we changed that because of a friend's child who was born two months before Bruno and was called Luka.

[C Z128] IME SMO IZABRALI PUNO PRIJE ROĐENJA, ODNOSNO ZAČEĆE KARLE, JOŠ IZ “STUDENTSKIH DANA”, KROZ PRIČU O LIJEPIM IMENIMA ZA NAŠU BUDUĆU DJECU. JA OSOBNO JAKO VOLIM TALIJANSKI JEZIK, PA TAKO I TALIJANSKA IMENA, A KARLA JE VEOMA ČESTO TALIJANSKO IME. SVIĐA NAM SE I DANAS JEDNAKO KAO I RANIJE I NE BISMO GA MIJENJALI. We chose the name long before the birth, in other words, [before the] conception of Karla, in our student days, through a discussion on beautiful names for our future children. I personally love the Italian language very much and so I also love Italian names and Karla is a very popular Italian name. We like it still today like we did before and we wouldn't change it.

[C Z129] ČITALA SAM KNJIGU U BOLNICI U 8 MJESecu TRUDNOĆE. GDE⁵⁶ [U KOJOJ] SE SPOMINJALO IME MARIJA MAGDALENA I DOŠLA NA IDEJU DA MOJA BEBA, AKO BUDE CURICA DOBIJE IME MAGDALENA. PREDLOŽILA SAM MUŽI [sic] I ON SE SLOŽIO. IME NEBIH ŽELJELA MIJENJATI. I read a book in the hospital in the 8th month of pregnancy. There the name Mary Magdalene was mentioned and so I came to the idea that my baby, if it is a girl, would be called Magdalena. I suggested it to my husband and he agreed. I wouldn't want to change the name.

[C Z130] IZABRALI SMO IME VEĆ U RODILIŠTU, I PONOSNI SMO ŠTO SMO GA IZABRALI KAO I IME DRUGOM SINU TOMISLAVU KOJI MU JE BRAT BLIZANAC We chose the name in the maternity hospital and we are proud that we chose that name as we are proud of the name Tomislav for his twin brother.

[C Z136] BRAT JE BIO GLAVNI “ODABIRAČ”. IME JE ODABRAO PRIJE ROĐENJA DJETETA. His brother was the main ‘chooser’. He chose the name before the birth of the child.

[C Z137] ŽELJELI SMO DA IME BUDE RELATIVNO KRATKO I DA SE ODMAH PREPOZNA DA JE MUŠKO. ODABRALI SMO GA ZAJEDNO (SUPRUG I JA) PRIJE ROĐENJA DJETETA. ZA OVO IME SE MOŽE REĆI DA JE I POVIJESNO. We wanted the name to be relatively short and instantly recognisable as male. We chose it together (my husband and I) before the birth of the child. You could say that this name is historical, too.

[C Z138] IME SMO IZABRALI PRVENSTVENO ZATO ŠTO NAM JE PREKRASNO I ŠTO NAM SE ONO NAJVIŠE SVIĐALO. PRI TOME SE NISMO KORISTILI NIKAKVOM LITERATUROM. IME SMO IZABRALI ČIM SAM SAZNALA DA SAM U DRUGOM STANJU. We chose the name primarily because it is beautiful and because we liked it the most. We didn't use any literature when choosing. We chose the name as soon as we found out I was pregnant.

⁵⁵ There is a discrepancy between the person of the auxiliary and the main verb.

⁵⁶ The questionnaire says *gde* (should be *u kojoj*).

[C Z139] MOJA STARIJA DJEVOJČICA ZOVE SE MARIJA, A IME JE DOBILA PO BLAŽENOJ DJEVICI MARIJI. PA KADA SMO RAZMIŠLJALI O IMENU KOJE BI DALI DRUGOJ DJEVOJČICI, UČINILO NAM SE DA BI BILO LIJEPO DA DOBIJE IME PO GOSPINOJ RODICI, I NAJBOLJOJ PRIJATELJICI ELIZABETI; TE TAKO DA I NJIH DVIJE BUDU TAKO BLISKE I DA POMAŽU JEDNA DRUGOJ. My older daughter is called Marija and she was named after the Holy Virgin Mary. Then when we thought about which name to give to the second daughter, we thought it would be nice if she was named after Our Lady's relative and best friend Elizabeth; thus the two of them would also be close and help one another.

[C Z145] BIBLIJA Bible.

[C Z147] U OVOM TRENUTKU U HRVATSKOJ IME MARTINA JE DOBRO DOŠLO, ALI JOJ IME OCA (SIMO) SMETA I RADO GA IZOSTAVLJA ILI PREPRAVI U ŠIMO. In this moment in Croatia the name Martina is welcomed, but the name of her father (Simo) disturbs her and she readily omits it or changes it into Šimo.

[C Z148] IZ NOVINA – SVI ODLIKAŠI OŠ-U ZAGREBU From the news – all the top pupils from elementary school in Zagreb.

[C Z149] BIRALI SMO IME LISTAJUĆI KALENDARE. IME NAM JE BILO NJEŽNO I ŽENSTVENO, TE JE BILO U VRHU IZBORA (5 IMENA). BUDUĆI DA SAM RODILA IZNENADA 5 TJEDANA RANIJE, MOJ BRAT JE POSLAO ČESTITKU NEČAKINJI NATALIJI I TAKO JE I OSTALO. NE, NEBIH MIJENJALA IME DIJETETU. We chose the name while leafing through calendars. To us, the name was tender and feminine and so it was on the top of the list (five names). Because I gave birth suddenly five weeks before time, my brother sent a card to his niece Natalija and so it stayed. No, I wouldn't change the name of the child.

[C Z150] BORNA – ZATO ŠTO SE MORAO BORITI ZA ŽIVOT Borna – because he had to fight for life.

[C Z152] ZADOVOLJNI SMO IMENOM (DIJETE JE ZADOVOLJNO) IME IZABRANO NAKON ROĐENJA We are satisfied with the name (the child is satisfied). The name was chosen after the birth.

[C Z153] NEKOLIKO SATI NAKON PORODA SJETILA SAM SE TOG IMENA I ZNALA SAM DA JE TO IME KOJE ŽELIM ZA SVOJE DIJETE. NEKI GLAS – MOJ UNUTARNJI MI GA JE DAO PRESRETNAM SAM ŠTO SE TAKO ZOVE. MOJE DIJETE IMA CEREBRALNU PARALIZU I VRLO JE POSEBAN. MIHAEL – ARHANĐEO MU VRLO ODGOVARA, VEĆ KAO 2-GODIŠNJAK JE TRAŽIO ODLASKE U CRKVI I TO JE NASTAVIO DO DANAS. NE BIH MU PROMIJENIO IME!!! PRIJE PORODA RAZMIŠLJALI SMO O SKROZ DRUGIM IMENIMA KAO ŠTO SU NIKOLA, MARIO I SL. Some hours after the delivery I remembered this name and I knew this was the name I wanted to give my child. A voice – my inner – gave it to me. I'm very happy about my child's name. My child has cerebral palsy and he's very special. Michael – the Archangel suits him well, already as a 2-year-old he wanted to go to church and this has been going on until now. I wouldn't change his name!!! Before the birth we thought of totally different names like Nikola, Mario and so on.

[C Z154] DIJETE DOBILLO IME PO DJEDU. The child was named after his grandfather.

[C Z155] PREMA MUŠKOM BIBLIJSKOM OBLIKU IVAN, IVNA JE ŽENSKI MODERNI OBLIK IMENA. IME MI JE LIJEPO ZVUČALO. After the male biblical form Ivan,⁵⁷ Ivna is a female modern form of the name. I like how the name sounds.

[C Z158] MATEA JE ŽENSKI OBLIK IMENA PREMA MUŠKOM OBLIKU BIBLIJSKOG IMENA MATEJ⁵⁸. IME JE MODERNO I MENI LIJEPO ZVUČI. Matea is the female form of the male form of the biblical name Matej. The name is modern and I like the way it sounds.

⁵⁷ Ivan is the Croatian form for John.

⁵⁸ Matej is the Croatian form for Matthew.

[C Z163] IME NAM JE LIJEPO ZVUČALO, A MISLILI SMO DA NIJE ČESTO. SUPRUG JE PREDLOŽIO IME DOMINIK, A JA SAM SE SLOŽILA. IME SMO IZABRALI JOŠ U TRUDNOĆI. We like the way the name sounds and we thought it wasn't common. My husband suggested the name Dominik and I agreed. We chose the name during pregnancy.

[C Z164] ČITANJE KNJIGE ODREDILO JE IME MONIKA. Reading books determined the name Monika.

[C Z168] IME SMO IZABRALI JER NAM SE ONO NAJVIŠE SVIĐALO ZA NAŠU CURICU. IME SMO IZABRALI ČIM SAM SAZNALA DA SAM TRUDNA. IZABRALI SMO JEDNO ŽENSKO (ANAMARIJA) I JEDNO MUŠKO IME (KRISTIJAN). NE BIH GA MIJENJALA, JEDINO MI PONEKAD SMETA ŠTO SVA MOJA DJECA (3) I JA IMAMO DUGAČKA IMENA. We chose the name because we liked it the most for our girl. We chose the name when I learned I was pregnant. We chose one female (Anamarija) and one male name (Kristijan). I wouldn't change it, only sometimes it disturbs me that all my children (3) and I have long names.

[C Z169] KORISTILA SAM KNJIGU S IMENIMA (KATOLIČKIM) IME SMO IZABRALI NEŠTO PRIJE DJETETOVA ROĐENJA. IME NE BI MIJENJALI. I used a book with names (Catholic). We chose the name a little before the birth of the child. We wouldn't change the name.

[C Z172] NEBI MIJENJALA IMENA DJECI. I wouldn't change the names of my children.

[C Z174] -NE BIH MIJENJAO MOJE DIJETE JE DOBIO IME PO PRVOM HRVATSKOM KRALJU. I wouldn't change the name. My child was named after the first Croatian king.

[C Z176] PRIJE ROĐENJA SVOJE DJECE VEĆ SAM IMALA 2–3 MUŠKA I NEKOLIKO ŽENSKIH IMENA KAO MOGUĆNOSTI. NAKON ROĐENJA DIJETETA SUPRUG I JA OD TIH SMO, SASVIM BEZ NEKIH VELIKIH ANALIZA I IZABRALI SADAŠNJA IMENA. I SADA VEĆ SASVIM SIGURNO ZNAM DA BI NAŠE TREĆE DIJETE (AKO BI BILO MUŠKO) DOBIO IME NOA. OSOBNO PRVI DOJAM I ZVUČNOST IMAJU PRESUDNU ULOGU. ODABIROM IMENA SVOJOJ DJECI SAM ZADOVOLJNA I NI U JEDNOM TRENUTKU NISAM ZAŽALILA ILI POŽELJELA DA SE ZOVU NEKAKO DRUGAČIJE. JOŠ JEDNOM MORAM NAPOMENUTI DA SE U NI JEDNOM [sic] TRENUTKU NISMO POVODILI NEKIM FAMILIJARNIM NASLIJEDEM, POMODNOŠĆU, ANALIZOM ZNAČENJA IMENA ILI VEZE SA DANOM, MJESECOM ILI GODINOM ROĐENJA. Before the birth of my children I had 2–3 male and a number of female names as possibilities. After the birth my husband and I, totally without any enormous analyses, chose the current names. I already now know with certainty that our third child (if it is male) will be named Noa. Personally the first impression and the sound played a decisive role. I'm happy with the choice of names for our children and I haven't once regretted or wanted them to be called something else. Once again I need to point out that we didn't fall back on any family tradition, fashion, analysis of the meaning of the name or connections with the day, month or year of birth.

[C Z180] -KOD PRVOG DIJETETA IME JE IZVEDENO IZ IMENA "PETAR" (PETRA), A U DRUGOM SLUČAJU NISMO ŽELJELI DA SE IME PONOVI, TJ. DA SE DJECA ZOVU PETRA I PETAR, VEĆ SMO BIRALI DRUGO IME JEDNAKO ZVUČNO, KRATKO I DOJMLJIVO KAO I PRVO – FILIP. The first child has a name that comes from the name 'Petar' (Petra), so in the second case we didn't want the name to be repeated, that is that the children are called Petra and Petar, so instead we chose another name that sounds as good and is as short and impressive – Filip.

[C Z182] KREŠIMIR JE DRUGO DIJETE U OBITELJI. IMALI SMO VEĆ JEDNOG SINA, A VELIKA NAM JE ŽELJA BILA DA IMAMO CURICU. KADA SE KREŠIMIR RODIO IMALI SMO NEKOLIKO IMENA KOJA SU NAM SE SVIĐALA. NEKOLIKO DANA POSLIJE PORODA SMO SE ODLUČILI ZA TO IME, ZATO ŠTO JE BILO NAŠE LIJEPO HRVATSKO IME. Krešimir is the second child in the family. We already had one son and we really wished to have a little girl. When Krešimir was born we had some names we liked. Some days after the birth we decided on this name, because it was our beautiful Croatian name.

[C Z183] SUPRUGA I JA SMO ZAJEDNO NEKOLIKO DANA PRIJE ROĐENJA IZABRALI IME. IZABRALI SMO GA PREGLEDAVAJUĆI KATOLIČKI KALENDAR. NEOBIČNO JE TO ŠTO PRIJE PORODA NISMO ZNALI KOJEG ĆE SPOLA BITI DIJETE, A VIŠE SMO ŽELJELI CURICU PA SMO ZBOG TOGA IMALI PUNO RANJE ŽENSKO IME. ZA SINA SMO IZABRALI TEK NEKOLIKO DANA PRIJE PORODA. My wife and I chose the name a couple of days before the birth. We chose it while looking through a Catholic calendar. What's unusual is that we didn't know the sex of the child before the birth and we wished for a girl and thus we had a girl's name much earlier. We chose a name for a son only some days before the birth.

[C Z185] JOSIPA SE RODILA 13.3. A 19.3. JE BLAGDAN SV. JOSIPA, A I U OBITELJI IMAMO IME JOSIP PA JE TAKO DIJETE DOBIL PO TOME IME. NISMO SE KORISTILI NIKAKVIM KNJIGAMA S IMENIMA, A IZABRALI SMO IME NAKON ROĐENJA DIJETETA. NE BISMO MIJENJALI IME, JER NAM SE SVIĐA OVAKO. Josipa was born on March 13 and March 19 is the holiday of Saint Joseph and we also have the name Josip in the family and thus the child got the name because of that. We didn't use any books with names and we chose the name after the birth of the child. We wouldn't change the name, because we like it as it is.

[C Z186] -IME JE PREDLOŽIO TATA (UKOLIKO "BUDE" DJEČAK – "ZVATI" ĆE SE PETAR – NO RODILA SE DJEVOJČICA) -NIJE BILO SPORNO DA SE DJEVOJČICA ZOVE PETRA -IME JE IZABRANO JOŠ ZA VRIJEME MAMINE TRUDNOĆE I NISU KORIŠTENE KNJIGE S IMENIMA I SL. NEGO JE PRESUDAN BIO DOJAM KOJI IME OSTAVLJA I KRATKOĆA IMENA, BEZ PUNO MOGUĆNOSTI ZA "IZVEDENICE" The father suggested the name (if the child had been a boy – he would have been called Petar – but a little girl was born). There was no discussion that the girl would be called Petra. The name was chosen already during the mother's pregnancy and there were no books with names or similar used, instead the impression that the name leaves and the shortness of the name, without many possibilities for 'derivation'.

[C Z188] -MAMA JE HTJELA DA BUDE NINA – IZMEĐU SVIH RAZLOGA NAJVAŽNIJI ZA ODABIR JE BIO KRATKOĆA I LAGAN ZA IZGOVOR. TATA NIJE BIO ZADOVOLJAN S MAMINIM IZBOROM. KOMPROMIS SE PRONAŠAO BLIZINOM DATUMA SV. NIKOLE I SLIČNOSTI SA NINOM. -JEDINI RAZLOG ZBOG KOJEG BI MOŽDA MIJENJALI IME JE TAJ, DA BI SE ISPUNIO JEDAN OD RAZLOGA, A TO JE KRATKOĆA IMENA, JER JE NAŠA KIKI DOBILA DUGAČKO IME. MISLIM DA JE ZATO I DOBILA NADIMAK "KIKI", IAKO GA KORISTIMO PODJEDNAKO, KAO I NJENO PRAVO IME. Mum wanted her to be Nina. Amongst all the reasons the most important ones for the choice were shortness and ease of pronunciation. Dad wasn't satisfied with the mum's choice. A compromise was found close to the day of Saint Nicholas and similar to Nina. The only reason why we might change the name is that one of the reasons would be satisfied, that is that the name would be short, because our Kiki has a long name. I think that's why she's also gotten the nickname 'Kiki', although we use it as often as we use her real name.

[C Z189] IME JE IZABRANO JER NAM SE ČINILO ZVUČNIM, LAKO PAMTLJIVIM I POMALO NEOBIČNIM. IME NI U KOM SLUČAJU NE BI MIJENJALI, A POGOTOVO STOGA ŠTO MISLIMO DA ODLIČNO ODGOVARA I KARAKTERU NAŠEG DIJETETA. The name was chosen because we thought it sounded good, it was easy to remember and a bit unusual. We would not under any circumstances change the name, especially since we think it also suits the character of our child.

[C Z190] IME SMO IZABRALI UBRZO NAKON IVINOG ROĐENJA – U DOGOVORU RODITELJA I STARIJEG IVINOG BRATA. IME NAM SE JEDNOSTAVNO DOPALO; BILO JE LIJEPO, KRATKO, PAMTLJIVO, ISTOVREMENO TRADICIONALNO I UNIVERZALNO. We chose the name shortly after Iva's birth – in agreement between the parents and Iva's older brother. We simply

liked the name; it's nice, short, easy to remember, at the same time traditional and universal.

[C Z191] IME SMO IZABRALI JER JE LIJEPO, JEDNOSTAVNO I NAŠE NACIONALNO. We chose the name because it's beautiful, simple and national.

[C Z193] TEŠKO! IMALI SMO POTPUNO OPREČNE IDEJE O DAVANJU IMENA. MAMA JE HTJELA NEŠTO VRLO NEOBIČNO, UPADLJIVO, ZVUČNO, SA ZNAČENJEM; U RASPONU OD VRLO STAROG NARODNOG DO VRLO POZNATOG MEĐUNARODNOG. TATA JE HTIO NEŠTO PUNO OBIČNIJE, SVAKODNEVNO, ŠTO NE UPADA U OČI, ŠTO SE NE RAZLIKUJE. TAKO JE BILO I SA SEKOM PET GODINA KASNIJE. MAMA SE TJEŠI DA SU POSTIGLI ODGOVARAJUĆI KOMPROMIS, IMENA NISU POTPUNO BEZLIČNA A NISU NITI NIKAKVI ETNIČKI ILI VJERSKI SIMBOLI. With difficulty! We had totally opposite ideas about naming. Mum wanted something very unusual, noticeable, resonant, with a meaning; a range from very old national name to very well-known international one. Dad wanted something much more ordinary, everyday, that isn't noticed, that isn't different. This happened also with the little sister five years later. Mum consoles herself that they reached a suitable compromise, the names are not totally colourless and they are also not ethnic or religious symbols of any kind.

[C Z194] IMENA SMO IH IZABRALI ZATO ŠTO SU NAM BILA LIJEPA I IZABRALI SMO IH ZAJEDNIČKI. We chose the names because we thought them beautiful and we chose them together.

[C Z195] OBZIROM DA SMO ZNALI DA ČEKAMO BLIZANCE, A IMALI IZABRANA SAMO ŽENSKA IMENA, IME KARLA PROMIJENILI SMO U KARLO. IMENA SMO BIRALI ZATO ŠTO SU NAM BILA LIJEPA I ZAJEDNIČKI SMO IH IZABRALI. Since we knew we were having twins and we had chosen only female names, we changed the name Karla into Karlo. We chose the names because we found them beautiful and we chose them together.

[C Z196] ŽELJELI SMO PRONAĆI IME KOJE ĆE BITI PRIHVATLJIVO ZA OBJE KULTURE (AZIJATSKU I HRVATSKU). PRELISTALI SMO KATOLIČKI KALENDAR: "ANA" JE ZA NAS BIO ZAVRŠEN IZBOR: KRATKO, JASNO, LAKO SE IZGOVARA, NAJPOZNATIJE STRANO IME U AZIJI, ČAK I IMA ZNAČENJE I NA AZIJATSKOM JEZIKU, SLAŽE SE S PREZIMENOM, BILO JE PLANIRANO DA TO BUDE I KRŠTENOM IME JER JE SV. ANA VELIKI SVETAC KOJI SE SLAVI U STARIM PERKOVČIMA (RODNO SELO MOJE MAJKE GDJE SAM ODRASLA S DJEDOM I BAKOM). NO KASNIJE JE IPAK KRŠTENA MARIJA KAO USPOMENA NA POKOJNU BAKU, ŠTO JE BILA VELIKA DJEDOVA ŽELJA. MALA SESTRA IZ SLIČNIH RAZLOGA DOBIVA IME LINDA: ZAP. IME, PRIHVATLJIVO ZA AZIJATE JER SLIČI NJIHOVOM IMENU "LIN". IME ANA IZABRALI SMO NAKON DOBIVENIH REZULTATA RANE AMNIOCETEZE (4. MJES. TRUDNOĆE) KAD SMO SIGURNO ZNALI DA ĆEMO DOBITI CURICU. IME JE ZA NAS IDEALNO I NE BI GA PROMIJENILI. We wanted to find a name that would be acceptable to both cultures (Asian⁵⁹ and Croatian). We leafed through the Catholic calendar: 'Ana' was a perfect choice for us: short, clear, easy to pronounce, the most well known foreign name in Asia. It even has a meaning in Asian. It goes well with the surname. It was planned that this name would also be her baptismal name because Saint Anna is a great saint that is celebrated in Stari Perkovči (the native village of my mother where I grew up with my grandfather and grandmother), but later she was christened Marija in memory of her deceased grandmother, which was a strong wish of the grandfather. For similar reasons the younger sister was named Linda: A Western name, acceptable for Asian because it is similar to their name 'Lin'. We chose the name Ana after the results of the early

⁵⁹ Changed from the name of the country to the name of its continent, four times in this answer and four times in its translation, because of respondent confidentiality.

amniocentesis (4th month of pregnancy) when we knew for sure we would have a little girl. We think the name is ideal and we wouldn't change it.

[C Z199] IME JE IZABRANO DA SE SLAŽE SA PREZIMENOM A DA BUDE KRATKO I MEKO U ODNOSU NA DOSTA "TVRDO" PREZIME! The name was chosen because it goes well with the surname and is short and soft in relation to the rather 'hard' surname!

[C Z200] IME DJETETA JE PRVENSTVENO BIRANO DA SE SLAŽE SA PREZIMENOM KOJE JE DOSTA "TVRDO" I SVAKAKO SMO ŽELJELI DA IMA SLOVO "L" U IMENU. The name of the child was primarily chosen to suit the surname which is rather 'hard' and of course we wanted the letter 'l' in the name.

[C Z205] JOŠ PRIJE ROĐENJA DJETETA, MENI (MAJCI) SVIDJELO SE IME PAULA. ČIM SMO SAZNALI DA ĆE SE RODITI CURICA, SUPRUG I JA SMO SE DOGOVORILI OKO IMENA – PAULA. ZADOVOLJNI SMO OBOJE IZBOROM IMENA I NE BISMO GA MIJENJALI. NAKON DVIJE GODINE PAULA JE DOBILA SESTRU – SARU. SARI JE IME ODABRAO TATA. NJEMU SE ODUVIJEK SVIDJALO TO IME I ZADOVOLJNI SMO IZBOROM, TE NJENO IME TAKOĐER NE BISMO MIJENJALI. Already before the birth of the child, I (the mother) liked the name Paula, as soon as we learned that the child would be a little girl, my husband and I agreed on the name – Paula. We're both satisfied with the choice of name and we wouldn't change it. After two years Paula got a sister – Sara. Sara's name was chosen by her dad. He always liked that name and we're satisfied with the choice, so we wouldn't change her name either.

[C Z207] POŠTO JE BIO 3 DJETE U OBITELJI DALI SMO STARIJEM BRATU DA MU BIRA IME. IMALI SMO U IZBORU OKO 5 IMENA I OD TIH IMENA NJEMU SE NAJVIŠE SVIDJALO IME HRVOJE. Because he was the third child in the family his older brother was to choose the name. We had a list of about five names and from those names he liked the name Hrvoje the most.

[C Z208] VIDI UPITNIK JAN X – BRAT BLIZANAC See questionnaire on Jan X⁶⁰ – twin brother.

[C Z209] IME SMO IZABRALI SUPRUG I JA, IAKO SE SUPRUGU BAŠ JAN NIJE PREVIŠE SVIDJELO, ALI ON NIJE IMAO DRUGU IDEJU. DAN PRIJE PORODA DOGOVORILI SMO SE DA BUDU JAN I LEON, JER SMO ZNALI DA ČEKAMO BLIZANCE. SUPRUG BI PROMENIO IME JAN, JER MU SE NIJE LEGLO U UHO. JA, MAJKA, NE BIH NIŠTA MIJENJALA. KAO DIJETE ŽIVJELA SAM S BRATOM I RODITELJIMA U NJEMAČKOJ. SKORO NITKO NIJE MOGAO IZGOVORITI MOJE IME (IMALA SAM SAMO NADIMKE), [ILLEGIBLE; I] BRATOVO (ŽELJKO) POGOTOVO. BRAT JE IMAO KOMPLEKS ZBOG TOGA, PA SAM TAKO NEŠTO ŽELJELA IZBJEĆI SVOJOJ DJECI. The name was chosen by my husband and me, although my husband didn't like Jan much, but he didn't have any other ideas. The day before the delivery we agreed that they'd be Jan and Leon, because we knew we'd have twins. My husband would change the name Jan, because his ear hasn't gotten used to it. I, the mother, wouldn't change anything. As a child I lived with my brother and parents in Germany. Almost no one could pronounce my name (I had all nicknames) and my brother's name (Željko) especially. My brother had a complex because of that and so I wanted to avoid something like that with my children.

[C Z210] IME SMO IZABRALI ZADNJI ČAS KADA SMO JU IŠLI PRIJAVITI. JA SAM HTJELA KRATKO IME I JAKO SAM ŽELJELA DA TO BUDE HANA, ALI SVI U FAMILIJI SU BILI PROTIV, I BAŠ NIKOME SE TO NIJE SVIDJELO PA SAM PRISTALA NA SUPRUGOV PRIJEDLOG DA TO BUDE IVA, JER MI SE TO JEDINO ČINILO PRIHVATLJIVIM, ALI KADA BI MOGLA PROMIJENILA BIH JOJ IME U HANA. We chose the name at the last minute when we went to register the child. I

⁶⁰ The respondent here gives the whole name of the child and the surname is thus erased because of respondent confidentiality.

wanted a short name and I wanted very much that it would be Hana, but everyone in the family were against it, nobody at all liked it and so I agreed on my husband's suggestion that she'd be Iva, because this was the only name that seemed acceptable. But if I could I'd change the name to Hana.

[C Z216] IME SE MENI SVIDJELO JOŠ U DOBA DJETINJSTVA (FRAN KRSTO FRANKOPAN); VIŠE PO SAMOJ EVOKACIJI (IME JE KRATKO, SNAŽNO, UJEDNO NE ZVUČI GRUBO); SVAKAKO VEZANO UZ TRADICIJU. DRAGO NAM JE DA SE I DIJETU [sic; DJETETU] SVIĐA; NIJE PREČESTO. NE BISMO GA MIJENJALI. MISLIMO DA JE NAJLJEPŠE MUŠKO IME. I liked the name already as a child (Fran Krsto Frankopan⁶¹); more on the evocation (the name is short, strong, at the same time it doesn't sound rough); certainly connected to tradition. We're pleased that the child likes the name; it isn't too common. We wouldn't change it, we think it is the most beautiful male name.

[C Z217] MAJKA JE ŽELJELA DATI IME MAGDALENA ILI MARGARETA. MAGDALENA – RADI PRIČE IZ BIBLIJE; RADI LIJEPE KOSE MARIJE MAGDALENE. BUDUĆI DA JE 7-GODIŠNJI (TADA) BRAT DAN PRIJE POVRATKA SESTRE IZ RODILIŠTA SVIMA NAJAVIO DA DOMA DOLAZI MARIJA – ODLUČILI SMO (ON JE ODABRAO IME). KOD KRŠTENJA DODALI SMO I MAGDALENA. IME NE BISMO MIJENJALI. EVENTUALNO, DA I KRSNO DODAMO POSTOJEĆEM. The mother wanted to give the name Magdalena or Margareta. Magdalena – leads to stories from the Bible; leads to the beautiful hair of Mary Magdalene. Because the (then) 7-year-old brother the day before his sister returned from the maternity hospital told everybody that Marija is coming home – we decided (he chose the name). We added the name Magdalena in baptism. We wouldn't change the name. We could maybe add the baptismal name to the existing one.

[C Z218] IME JE ODABRANO SLUČAJNO, NAJVIŠE IZ RAZLOGA DA IME ZVUČI JEDNOSTAVNO, JASNO, NJEŽNO I ŽENSTVENO. The name was chosen by chance, mostly because it sounds simple, clear, tender and feminine.

[C Z219] IME JE LIJEPO, MEĐUNARODNO I SLAŽE SE SA PREZIMENOM. KRŠTENO IME JELENA DOBILA PO BAKI (TATINOJ MAMI). The name is beautiful, international and it goes well with the surname. The baptismal name Jelena she got after her grandmother (the mum on dad's side).

[C Z224] IME SMO IZABRALI KADA SMO SAZNALI ZA SPOL DJETETA. TO JE BIO PRVI IZBOR IMENA I ODMAH SMO SE ODLUČILI ZA NJEGA. IME SMO IZABRALI JER NAM JE LIJEPO, IMA ZNAČENJE (SVJETLOST) I SVOJU SVETICU ZAŠTITNICU SV. LUCIJU (13.12). IME NE BISMO MJENJALI I ZADOVOLJNI SMO NJIME. We chose the name when we found out the sex of the child. That was the first choice of name and we decided for it instantly. We chose the name because it is beautiful, it has a meaning (light) and a saint protector Saint Lucia (December 13th). We wouldn't change the name and we're satisfied with it.

[C Z227] BRAT BLIZANAC ZOVE SE VLADIMIR, A NADIMAK MU JE VLATKO TAKO DA SE LIJEPO RIMUJE "VLATKO I MATKO". His twin brother is called Vladimir and his nickname is Vlatko so they rhyme nicely 'Vlatko i Matko'.

[C Z229] KNJIGU KORISTILI KAO IDEJU ALI NIJE BITNO PRESUDILA U DODJELI IMENA. IME JE LIJEPO, MEĐUNARODNO I SLAŽE SE SA PREZIMENOM, OBIČNO JE We used a book for ideas but it wasn't an essential deciding factor in the naming. The name is beautiful, international and it goes well with the surname, it is usual ...

[C Z230] BILO JE PUNO IMENA U UŽI KRUG SU UŠLI KRISTIAN PETAR, LUKA I JURICA. PREVLAĐALO JE KRISTIAN PETAR, TO SAM ODLUČILA U TRENU PORODE. There were lots of

⁶¹ Fran Krsto Frankopan is a Croatian political and cultural figure from the seventeenth century.

names; into the narrow circle came Kristian Petar, Luka and Jurica. Kristian Petar won. I decided that when giving birth.

[C Z231] ŽELJELI SMO DA IME BUDE KRATKO. VEĆ PRIJE SMO IMALI NEKA IMENA KOJA SU NAM SE SVIĐALA, PA SMO NA KRAJU DOGOVORNO ODABRALI IME (TARA, LARA ILI LANA). IME NAM SE SVIĐA I NE BI GA MIJENJALI. We wanted the name to be short. We already had some names we liked and in the end we chose the name as agreed (Tara, Lara or Lana). We like the name and we wouldn't change it.

[C Z232] JEDAN OD RAZLOGA DA SAM DALA IME ANA JE I TAJ DA JE MOJ STARIJI SIN OD SVIH IMENA KOJE JE IZGOVARAO SA 24 MJESECA, OD SVIH NAJBOLJE I NAJ[J]ASNIJE IZGOVORIO IME ANA. PA JE I TO U[T]JECALO DA SE ODLUČIMO ZA TO IME. One of the reasons that I gave the name Ana was also that my older son, of all the names he could pronounce by 24 months, of all those he pronounced best and clearest the name Ana. So that also influenced us to choose that name.

[C Z233] BILO JE RAZLIČITIH IDEJA U FAMILIJI U TOKU TRUDNOĆE. ODLUKU JE DONJELA MAMA U NOĆI NAKON PORODA UZ PRISTANAK OCA. IME NE BI M[I]JENJALI JER JE LIJEPO, STARINSKO, DOMAĆE I BAŠ MU LIJEPO PRISTAJE There were different ideas in the family during the pregnancy. The choice was made by the mother after the birth and with the assent of the father. We wouldn't change the name because it is beautiful, ancient, native and it really suits him nicely.

[C Z234] IME NE BI MIJENJALI, SAMO NAS MALO SMETA ŠTO SE SADA TO IME DOSTA ČESTO KORISTI. We wouldn't change the name. It only disturbs us a little bit that this name is now rather common.

[C Z237] NE, NISMO RAZMISLJALI O PROMJENI IMENA No, we haven't thought about changing the name.

[C Z238] IME NAŠOJ BRUNI SUPRUG I JA IZABRALI SMO ZAJEDNO I TO UPRAVO IZ RAZLOGA JER NAM JE PRELIJEPO I MORAM PRIZNATI DA GA NIKADA NEBI PROMIJENILI! The name for our Bruna was chosen by my husband and me together and exactly because we thought it very beautiful and I have to admit that we would never change it!

[C Z241] IME SMO IZABRALI PRIJE ROĐENJA JER JE ON PRVI UNUK POKOJNOG DJEDA. I SADA BI BILO ISTO. We chose the name before birth because he was the first grandson of his deceased grandfather. Now the choice would be the same.

[C Z242] JEDNA JE BAKA NA MORU, U DALMACIJI, A DRUGA NA KONTINENTU, U SLAVONIJI. BILO NAM JE VAŽNO DA SE IME SVIĐA I NAMA, A I NJIMA. STOGA NIJE LOKALNO MARE, ŠTO JE UOBIČAJENO U DALMACIJI, VEĆ GLOBALNO MARINA, ŠTO JE POZNATO U CIJELOJ HRVATSKOJ, A I ŠIRE One of the grandmothers lives on the coast, in Dalmatia and the other one on the continent, in Slavonia. It was important for us that both we and they like the name. That's why we didn't choose the local Mare, which is customary in Dalmatia, but instead the global Marina, which is known in the whole of Croatia and beyond.

[C Z245] IME SAM IZABRALA KADA SE JE D[I]JETE RODILO, U BOLNICI SAM RAZMIŠLJALA O IMENU DJETETA. ONDA SMO SVI CIJELI [sic] DOMA, A JA SAM PREDLOŽILA TO IME I SVI SU SE SLOŽILI. I chose the name when the child was born. In the hospital I thought over the name of the child. Then we were all of us at home and I suggested this name and everybody agreed.

[C Z246] MARINI JE OTAC DAO IME JER MU SE SVIĐALO, MADA SAM JA HTJELA DATI IME ARIJANA. MALO SAM RAZMIŠLJALA I ODLUČILA DA, AKO SE RODI DRUGO D[I]JETE I TO DA BUDE CURICA DATI ĆU JOJ IME ARIJANA. MEĐUTIM DRUGO D[I]JETE I DOBILA SAM SINA KOJI SE ZOVE ALEN. Marina was given her name by her father because he liked it, although I wanted to name her Arijana. I've thought it over and decided that, if another child is born

and if it is a little girl I'll give her the name Arijana. However, as a second child I had a son whose name is Alen.

[C Z247] SVIĐALO MI SE IME. LIJEPO JE. NARODNO, NIJE POMPOZNO, A OPET LAKO RAZUMLJIVO BILO GDJE U SVIJETU, BEZ SLOVA Š, Č, Ž ... TKO ZNA LATINICU, ZNAT ĆE GA PROČITATI A NEĆE MU SE ZNAČENJE PROMIJENITI NI AKO GA SE ČITA KAO ŽANA, ĐANA ... NAGOVARAO SAM ŽENU, TIJEKOM NJENE TRUDNOĆE, I ONA SE BRZO SLOŽILA. ZNAO SAM ZA LITERATURU U KOJOJ SE SPOMINJE JANA, ALI ME NIJE TO POTAKNULO. ZNAM PREVIŠE IMENA IZ LITERATURE. I liked the name. It is beautiful. It's national, it isn't pompous and still it is easy to understand everywhere in the world, without the letters š, č, ž ... Anyone who knows Latin letters will know how to read it and the meaning will not alter although it were read as Žana, Đana⁶² ... I persuaded my wife, during her pregnancy and she quickly agreed. I knew there was literature where Jana was mentioned, but that had no influence on me. I know too many names from literature.

[C Z248] SUPRUG JE HTIO IME PO NJEGOVOM DJEDU NO NJEGOV OTAC JE MOLIO DA BUDE PO NJEMU (ZNAČI 2. GENERACIJA). My husband wanted a name after his grandfather but his father requested it would be after him (that means the 2nd generation).

[C Z249] IME SMO ZAJEDNIČKI IZABRALI SUPRUG I JA, JOŠ PRIJE ZAČEĆA DJETETA, JAKO NAM SE SVIĐA I NE BISMO GA NIKAD MIJENJALI – ZVUČNO JE I POZITIVNO, ČESTO U KATOLIKA. My husband and I had already chosen the name before the conception of the child. We like the name very much and wouldn't ever change it – it sounds good and is positive, frequent amongst Catholics.

[C Z251] DOGOVOR JE DA ŽENSKA IMENA BIRA OTAC, A MUŠKA MAJKA. NARAVNO, ONAJ DRUGI SE MORA SLOŽITI S PRIJEDLOGOM. NA POČETKU PRVE TRUDNOĆE OTAC JE PREDLOŽIO IME TEA (NE MATEA ILI DOROTEA), ŠTO JE ODMAH PRIHVAĆENO. MUŠKI PRIJEDLOG JE BIO FILIP. NA POČETKU DRUGE TRUDNOĆE MUŠKO SMO IME VEĆ IMALI, TREBALI SMO ŽENSKO. TATA JE BIO ODUŠEVLJEN SA SARA, A MAMA JE REKLA NIJE LOŠE, MOŽE, A KASNIJE JOJ SE SVAKIM DANOM SVE VIŠE SVIĐALO. NIKAD NE BI PROMJENILI IME. NIJE TOLIKO ČESTO IME KOD NAS, A ČESTO JE U INOZEMSTVU, SVIĐA MI SE TA KOMBINACIJA. We have an agreement that the father chooses the female names and the mother the male names. Of course the other one needs to agree to the suggestion. At the start of the first pregnancy the father suggested the name Tea (not Matea or Dorotea), which was accepted immediately. The male suggestion was Filip. In the beginning of the second pregnancy we already had a male name, we needed a female name. Dad was enthusiastic about the name Sara and mum said not bad, that's possible and later with each day she liked it more. We would never change the name. It isn't that common in our midst, but it is common abroad, I like that combination.

[C Z252] KOD SARE SAM NAPISALA KAKO JE TEA DOBILA IME. KASNIJE SAM ODLUČILA I ZA NJU POPUNITI UPITNIK, PA SU ZATO TAMO NEKI PODACI ZA TEU. OVDJE BI HTJELA NAPISATI KAKO JE TEA DOBILA KRSNO IME. NA SAMOM POČETKU TRUDNOĆE DOGOVORILI SMO SE ZA TEINO IME. ALI ONOG TRENUTKA KADA SU MI JU PRVI PUT DONIJELI U BOLNICI GLAVOM MI JE PROSTRUJALO IME MONIKA. NIKADA TO IME NISMO SPOMINJALI, NIJE BILO MEĐU NAŠIM PRIJEDLOZIMA I NISAM MOGLA OBJASNITI ZAŠTO MI JE TO IME PROSTRUJALO GLAVOM SVAKI PUT KADA BI MI JU DONIJELI NA DOJENJE, NEKO LIKO DANA NIJE MI IZLAZILO IZ GLAVE. KADA SMO TREBALI IZABRATI KRSNO IME, ČITALA SAM KNJIGU O SVECIMA, JER SU REKLI DA SE ZA KRSNO IME TREBA IZABRATI IME NEKOG SVECA, PA ĆE ON BITI ZAŠTITNIK DJETETA. U TOJ KNJIZI SAM NAŠLA SVETU MONIKU I TADA SHVATILA DA JE TO SIGURNO BIO

⁶² The name is *Jana*, pronounced in Croatian with y as in 'yes'. Ž is read as j in French 'jour', đ as j in 'jeans'.

NEKI ZNAK I DA JOJ MORAMO DATI TO IME. TO MI JAKO PUNO ZNAČI, OSJEĆAM KAO DA JE IZABRANA. On Sara's questionnaire I wrote how Tea got her name. Later I decided to also fill in a questionnaire for Tea, so that's why there are some details about her there. Here I'd like to write how Tea got her baptismal name. At the very beginning of the pregnancy we agreed on Tea's name. But when they brought her to me for the first time in the hospital the name Monika passed through my head. We had never mentioned the name, it was not one of our suggestions and I couldn't explain why that name passed through my head every time they brought her to me for breast feeding, it didn't leave my head for a couple of days. When we needed to choose the baptismal name, I read a book about saints, because we were told that the baptismal name needs to be a name of a saint, so he'd be the protector of the child. In that book I found Saint Monika and I understood this was surely a sign and we must give her that name. That is very important to me. I feel like she's chosen.

[C Z253] 10 GODINA LIJEČENJA.. ZAHVALJUJUĆI PROF. GRIZELJU (POSILIJE USPIJEŠNE OPERACIJE) USPJELA SAM OSTATI TRUDNA. JA SAM ŽELJELA DA NAŠA DJEVOJČICA IMA IME PO MOM LIJEČNIKU. ON SE NIJE SLOŽIO, ALI JOJ JE DAO IME TENA. I TAKO SE NAŠE DIJETE ZOVE TENA. 10 years of treatment... Thanks to Prof. Grizelj (after a successful operation) I succeeded to carry to term. I wanted our little girl to be named after my doctor. He didn't agree, but he gave her the name Tena. And thus our child is called Tena.

[C Z254] GRAD PETRA U DANAŠNJEM JORDANU. (GRAD U STIJENAMA OTKRIVEN TEK POČETKOM XX STOLJEĆA) The city Petra in contemporary Jordania. (A city in the stones, found as late as in the beginning of the twentieth century).

[C Z255] SVIDJELO NAM SE. We liked it.

[C Z257] PREMA PRIČI O STAROJ GOSPOĐI MARTI IZ KRAJA ODAKLE POTJEČE MAMA (PORED ZADRA). According to a story about an old lady, Marta, from the region where Mum comes from (close to Zadar).

[C Z258] NIKADA NE BIH PROMIJENILA IME SVOJOJ DJECI, A IME JE DOBILA DAVNO PRIJE NEGO JE ROĐENA, NISAM SE KORISTILA NIKAKVIM KNJIGAMA PRI IZBORU IMENA. IME JE DOBILA ISKLJUČIVO PREMA MOM IZBORU, JER SE MENI TAKO SVIĐALO. I would never change the name for my children. She got her name long before she was born, I didn't use any kind of books when choosing the name. The name was solely my choice, because I liked it so much.

[C Z259] PRIJE ROĐENJA DIJETETA IMALI SMO NEKOLIKO IMENA U IZBORU, ALI NAKON ROĐENJA I KADA SMO VIDJELI DIJETE NITI JEDNO IME NAM NIJE ODGOVARALO KOJE SMO IMALI U PLANU, NEGO NAM JE JEDNOSTAVNO ZA NJU ODGOVARALO IME TINA. Before the birth of the child we had several names selected, but after the birth and when we saw the child not one of the names we had planned suited us. Instead for her we simply thought the name Tina was right.

[C Z260] IME SMO IZABRALI IZ RAZLOGA ŠTO NAM JE BILO LIJEPO, ALI BIH⁶³ GA SADA RADO PROMIJENILI, JER IME MATEA JE SADA PREČESTO. We chose the name because we thought it beautiful, but now we'd gladly change it, because the name Matea is now too common.

⁶³ There is a discrepancy in the answer between the person of the auxiliary verb and the main verb.

Sofia – C

Question C **ДРУГИ ПРИЧИНИ, КОИТО СА ПОВЛИЯЛИ НА ВАШИЯ ИЗБОР НА ИМЕТО НА ДЕТЕТО.** КАК ИЗБРАХТЕ ИМЕТО? ИЗПОЛЗВАХТЕ ЛИ КНИГА С ИМЕНА ИЛИ ДРУГА ПОДОБНА? КОГА ИЗБРАХТЕ ИМЕТО? ИМА ЛИ ИСТОРИЯ, СВЪРЗАНА С ИМЕТО, КОЕТО СТЕ ИЗБРАЛИ ИЛИ ТАКАВА, КОЯТО Е СВЪРЗАНА С ВАШИЯ ЛИЧЕН ИЗБОР НА ИМЕ? БИХТЕ ЛИ СЕГА, И ЗАЩО, ПРОМЕНИЛИ ИМЕТО? (МОЛЯ ДА ПРОДЪЛЖИТЕ И НА ДРУГАТА СТРАНИЦА, АКО Е НЕОБХОДИМО!)

Other things that influenced the choice of name for your child. How did you choose the name? Did you use a book with names or something similar? When did you choose the name? Do you have a story connected to the name or the name choice? Would you now and why, change the name? (Please continue on the second page if this space is not sufficient!)

[C S5] НЕ СЪМ ИЗБИРАЛА В КНИГА ОЩЕ ПО ВРЕМЕ НА БРЕМЕННОСТТА НЕ НЕ I didn't choose from a book, already during pregnancy, no, no.

[C S6] ВЕЧЕ ОТГОВОРИХ НА Б. ВЪПРОС, ЧЕ ИСКАХ ДА КРЪСТИМ ДЕТЕТО НА СЪПРУГЪТ [sic] МИ. НИКОЛ БЕШЕ ИМЕТО, КОЕТО МЕ ГРАБНА ОТ РАЗ. - НЕ СЪМ ИЗБИРАЛА В КНИГА ИЛИ ДР. ПОДОБНА. -ОЩЕ ДОКЪТО [sic] БЯХ БРЕМЕННА. -НЕ. -НЕ. I already answered [in the] B [series] question that I wanted to name the child after my husband. Nikol was the name that immediately captured me. I didn't choose from a book or something similar. When I was still pregnant. No. No.

[C S8] ИМЕТО ИЗБРА ТАТКОТО, ЧИЕТО МНЕНИЕ УВАЖАВАМ И ЦЕНЯ; НА ТРЕТИЯ ДЕН СЛЕД РАЖДАНЕТО НА ДЕТЕТО. МИСЛЯ, ЧЕ ИЗБОРЪТ Е МНОГО СПОЛУЧЛИВ; НЕ БИХ ПРОМЕНИЛА ИМЕТО НА ДЕТЕТО, ТЪЙ КАТО МИСЛЯ, ЧЕ ТО МНОГО МУ ОТИВА, ПРИТЕЖАВА СВОЯ ВЪТРЕШНА КРАСОТА И ОМАЙНОСТ, А СЪЩО ТАКА ЧУВСТВАМ, ЧЕ ТОВА Е СВОЕОБРАЗЕН НАЧИН ОТ СТРАНА НА ТАТКОТО ДА ПОКАЖЕ ЛЮБОВ, СЪПРИЧАСТНОСТ КЪМ СЕМЕЙСТВОТО И НОВОРОДЕНОТО И КРАСИВ ЖЕСТ КЪМ МЕН. The dad chose the name, I respect and value his opinion. On the third day after the birth of the child. I think the choice was very successful. I wouldn't change the name of the child, because I think it suits him well. It has an inner beauty and magic and also I feel that that was a special way for the dad to show his love and involvement for his family and the newborn and a beautiful gesture to me.

[C S15] ИЗБРАХМЕ ИМЕТО НА ДЕТЕТО СЛЕД РАЖДАНЕТО БЕЗ ДА Е СВЪРЗАНО С НЯКАКВА ИСТОРИЯ И БЕЗ ДА ИЗПОЛЗУВАМЕ КНИГА. НЕ БИХ ПРОМЕНИЛА ИМЕТО НА ДЕТЕТО We chose the name for the child after the birth without connection to any story and without using a book. I wouldn't change the name of the child.

[C S18] ИЗБРАХ ТОВА ИМЕ, ЗАЩОТО ИСКАХ СИНЪТ МИ ДА НОСИ ИМЕТО НА БАЩА МИ, КОГОТО МНОГО ОБИЧАХ. I chose that name because I wanted my son to have my beloved father's name.

[C S19] ИЗБОРЪТ БЕШЕ СЛУЧАЕН, НО ИМЕТО МНОГО ПОДХОЖДА НА ДЕТЕТО МИ. НЕ БИХ ГО СМЕНИЛА. The choice was by chance, but the name suits my child well. I wouldn't change it.

[C S21] ИЗБРАХМЕ ИМЕТО ЗАЩОТО НИ ХАРЕСВА. ИЗБОРЪТ НЕ Е ПОВЛИЯН ОТ НЕЩО ДРУГО. НЕ БИХМЕ СМЕНИЛИ НИКОГА ИМЕТО. We chose the name because we like it. The choice wasn't influenced by anything else. We wouldn't ever change the name.

[C S31] ПОР[А]ДИ БЛАГОЗВУЧИЕТО И ЗАЩОТО ТОВА Е ИМЕТО НА БАЩАТА. НЕ СЪМ ИЗПОЛЗУВАЛА КНИГА. ИЗБРАХ ИМЕТО В МОМЕНТА В КОЙТО ДЕТЕТО СЕ РОДИ. СТЕФАН Е ИМЕТО НА ПЪРВИЯ БЪЛГАРСКИ СВЕТЕЦ. СЪЩО ТАКА СЕ СТРЕМЯХ ДА МУ ДАМ ИМЕ, В КОЕТО НЯМА БУКВА "Р". НЕ БИХ ПРОМЕНИЛА ИМЕТО, НО ИСКАМ ДА ДОБАВЯ ВТОРО ИМЕ

– ВИКТОР. ДОПРЕДИ РАЖДАНЕТО НА ДЕТЕТО МИСЛЕХ ТО ДА СЕ КАЗВА ВИКТОР ИЛИ ВЛАДИСЛАВ ИЛИ СВЕТОСЛАВ. ПРОСТО ИДЕЯТА ЗА СТЕФАН МИ ДОЙДЕ СЛЕД РАЖДАНЕТО. Because of euphony and because that is the name of the father. I didn't use a book. I chose the name when the child was born. Stefan is the name of the first Bulgarian saint. I also tried to give him a name without the letter 'r'. I wouldn't change the name, but I want to add a second name – Viktor. Until the birth of the child I thought it would be called Viktor or Vladislav or Svetoslav. The idea of Stefan simply came to me after the birth.

[C S33] ИМЕТО ИЗБРАХМЕ СЛЕД КАТО СЕ РОДИ ДЕТЕТО НЕ БИХ СМЕНИЛА ИМЕТО, ЗАЩОТО МИ ХАРЕСВА We chose the name after the birth of the child. I wouldn't change the name, because I like it.

[C S35] МАЙКА МУ ГО ИЗБРА, А АЗ ГО ХАРЕСАХ. His mother chose it and I liked it.

[C S40] НЕ СЪМ ИЗПОЛЗВАЛА КНИГА. НЕ ЖЕЛЯЯ, ДЕТЕТО МИ ДА СЕ СРАМУВА, КОГАТО КАЗВА ИМЕТО СИ. ИЗБРАХ ТОВА ИМЕ ЗАЩОТО Е БЛАГОЗВУЧНО, ХУБАВО ИМА ХУБАВО ЗНАЧЕНИЕ И Е БЛИЗКО ДО ИМЕТО НА МОЯТА МАЙКА, А ТЯ Е МНОГО ДОБРА, РАБОТЛИВА И МНОГО НИ ОБИЧА. I didn't use a book. I don't want my child to be ashamed when he says his name. I chose that name because it sounds good and is beautiful, has a nice meaning and is similar to the name of my mother and she is very good, diligent and loves us a lot.

[C S46] ИЗБРАХМЕ ИМЕТО, ОБСЪЖДАЙКИ ГО С БАЩАТА НА ДЕТЕТО, НЯКЪДЕ ПО ВРЕМЕ НА БРЕМЕННОСТТА. ИМА И ОЩЕ НЯКОЛКО ИМЕНА, КОИТО МНОГО ХАРЕСВАМ, НО ПОСКОРО НЕ БИХ ПРОМЕНИЛА ИЛИ ИЗБРАЛА ДРУГО ИМЕ. We chose the name, discussing it with the child's father, sometime during the pregnancy. There are some other names I like a lot, but I would rather not change it or choose another name.

[C S48] ИЗБРАХМЕ ИМЕТО НА ДЕТЕТО НИ БЕЗ ДЪЛГО ОБМИСЛЯНЕ, МАЛКО СЛЕД КАТО СЕ РОДИ. We chose the name of the child without much consideration, a little after the birth.

[C S50] ИМЕТО ДОЙДЕ СПОНТАННО. СЛЕД КАТО ОБСЪЖДАХМЕ СЪС СЪПРУГА МИ МНОГО ДРУГИ ИМЕНА. МОТИВ ЗА ИМЕТО НА ДЕТЕТО НИ БЕШЕ ВЯРАТА НИ В БОГА И В МНОГО МАЛКА СТЕПЕН ГРЪЦКАТА ПРАБАБА НА ДЕТЕТО НИ. НЕ БИХМЕ ПРОМЕНИЛИ ИМЕТО. The name came spontaneously. After having discussed lots of other names with my husband. The reason for the name of our child was our faith in God and in a very small extent the Greek great-grandmother of our child. We wouldn't change the name.

[C S52] ИЗБРАХМЕ ГО СЪС СЪПРУГА МИ ПРЕДИ РАЖДАНЕТО НА ДЕТЕТО. ЗА НАС ДЕТЕТО Е “ДАР БОЖИЙ” И ЗАТОВА ИЗБРАХМЕ ТОВА ИМЕ, ЧИЙТО ПРЕВОД Е ЕДНОЗНАЧЕН. НЕ БИХ ПРОМЕНИЛА ИМЕТО Й СЕГА. We chose it with my husband before the birth of the child. For us the child is ‘God's gift’ and that's why we chose that name, which means the same. I wouldn't change her name now.

[C S54] *ИМЕТО НИ ХАРЕСВА МНОГО *ИЗБРАНО Е МНОГО ПРЕДИ ДА СЕ РОДИ ДЕТЕТО We like the name a lot. It was chosen long before the child was born.

[C S61] КНИГА НЕ СМЕ ИЗПОЛЗВАЛИ. НИЕ СМЕ ОТ ПЕТРИЧ. ТОВА Е КРАЙ, КЪДЕТО СЕ СПАЗВАТ ОПРЕДЕЛЕНИ ТРАДИЦИИ: СЛАГАТ СЕ ПЪРВО ИМЕНАТА НА РОДИТЕЛИТЕ ПО МЪЖКА ЛИНИЯ. ИСКАМ ОБАЧЕ ДА УТОЧНЯ, ЧЕ НА ПЪРВОРОДНО ДЕТЕ НЕ СЕ СЛАГА ИМЕ НА ПОЧИНАЛ ЧОВЕК. ТАКА, ЧЕ КОГАТО КРАСИ СЕ РОДИ, ДЯДО Й ПО МЪЖКА ЛИНИЯ БЕШЕ ПОЧИНАЛ. Т.Е. ТРЯБВАШЕ ДА Й СЕ СЛОЖИ ИМЕТО ПО БАБА Й. НО ТОГАВА ТЯ ПОИСКА ДА СЕ СЛОЖИ ВМЕСТО НЕЙНОТО ИМЕ, ИМЕТО НА БРАТ Й. ТАКА И НАПРАВИХМЕ. А ИНАЧЕ ИМЕТО Е ТОЛКОВА КРАСИВО, КАТО САМАТА НЕЯ. КОГАТО ЧОВЕК ПРАВИ НЕЩО, ТО ТОЙ ТРЯБВА ДА ДОСТАВЯ РАДОСТ НА ТЕЗИ ОКОЛО СЕБЕ СИ. КАКВО ПО-ХУБАВО ОТ ТОВА ДА ВИДИШ СЪЛЗИ ОТ РАДОСТ В ОЧИТЕ НА БАБА И ДЯДО!? ЗА СМЯНА НА ИМЕ И ДУМА НЕ МОЖЕ ДА СТАВА. We didn't use a book. We come from Petrič. That's an area where special traditions are preserved: First the names of the parents on the father's side are

given. I want to point out however that the first child will not be given the name of a deceased person. Thus, when Krasī was born, the grandfather on the male side was deceased. So then she would get the name of her grandmother. But the grandmother then asked that her brother's name would be given instead of hers. This we did. And besides, the name is so beautiful, as she is herself. When a person does something, it needs to be to give joy to those around him. What is better than seeing tears of joy in the eyes of the grandmother and grandfather!? There is no chance that the name would be changed.

[C S63] ИМЕТО ИЗБРАХМЕ АЗ И МЪЖЪТ МИ СЛЕД КАТО СЕ РОДИ ДЕТЕТО. ПРЕДВАРИТЕЛНО СИ ИМАХМЕ СПИСЪК НА МЪЖКИ И ЖЕНСКИ ИМЕНА. ИСКАХМЕ ДА Е КРАСИВО ИМЕ И ДА ОТИВА НА ДЕТЕТО. БЕШЕ ЕДИНСТВЕНОТО РОДЕНО МОМИЧЕ ТОЗИ ДЕН (ВСИЧКИ ДРУГИ БЯХА МОМЧЕТА) – ТЯ СЕ УСМИХВАШЕ, КОЖАТА Ё БЕШЕ МНОГО БЯЛА И ИМА ТРАПЧИНКИ НА БУЗИТЕ И ВСИЧКИ КАЗВАХА ЧЕ Е СИЯНИЕТО НА СТАЯТА, ЧЕ СИЯЕ КАТО СЕ СМЕЕ И ТАКА РЕШИХМЕ. ХЕМ КРАСИВО, БЛ[А]ГОЗВУЧНО, НА БАБА СИ СИЯ И БЕШЕ В НАШИЯ СПИСЪК. My husband and I chose the name after our child was born. Beforehand we had a list of male and female names. We wanted a beautiful name that would suit the child. She was the only girl born that day (all the others were boys) – she smiled, her skin was very white and has dimples in her cheeks and everybody said that she was the light of the room, that she shines when she smiles and so we decided. [It is] both beautiful, sounds good, after her grandmother Sija and it was on our list.

[C S68] ДЕТЕТО НОСИ ИМЕТО НА ДЯДО СИ МЕТОДИЙ – БАЩА НА НЕГОВИЯ БАЩА. ПО ТОЗИ НАЧИН СЕ ПОДНОВЯВА РОДОВАТА ФАМИЛИЯ И ТЯ ПРОДЪЛЖАВА В ГОДИНИТЕ. МЕТОДИЙ Е ИМЕТО НА ЕДИН ОТ БРАТЯТА, СЪЗДАЛИ БЪЛГАРСКАТА ПИСМЕНОСТ И КУЛТУРА. The child has his grandfather's name Metodij – the father of his father. In this way the surname of the family is renewed and it continues in the future. Metodij is the name of one of the brothers who created the Bulgarian script and culture.

[C S72] ОТ НЯКОЛКО ПРЕДЛОЖЕНИ ИМЕНА ОТ МЕН И ТАТКОТО, КОИТО ВСЕКИ СИ БЕ ХАРЕСАЛ. НЕ СМЕ ИЗПОЛЗВАЛИ КНИГА. ИЗБРАХМЕ ИМЕТО КОГАТО РАЗБРАХМЕ ПОЛА НА ДЕТЕТО ОТ ВИДЕОЗОНА. НЯМА ИСТОРИЯ. НЕ, НЕ БИХ ПРОМЕНИЛА ИМЕТО МУ [ILLEGIBLE] ВСЕ ОЩЕ СИ НИ ХАРЕСВА. From some suggested names that we all liked. We didn't use a book. We chose the name when we got to know the sex of the child from the sonogram. There is no story. No, I wouldn't change the name, we still like it.

[C S73] ОСВЕН, ЧЕ Е НАСЛЕДСТВЕНО, ТО Е ТРАДИЦИОННО ЗА РОДА НИ И НАРОДА НИ. ПОКРОВИТЕЛ МУ Е СВ. НИКОЛАЙ ЧУДОТВОРЕЦ, ОСВЕН ТОВА ПОКРОВИТЕЛ И НА МОЛЯЩИ, РИБАРИ, БАНКЕРИ, ТЪРГОВЦИ. МНОГО УВАЖАВАН ОТ ВСИЧКИ НИ СВЕТЕЦ. А, ОСВЕН ВСИЧКО ДРУГО, Е ЕДНО ИСТИНСКО БЪЛГАРСКО И МЪЖКО ИМЕ. Besides that it is inherited, it's traditional in our family and for our people. His patron is Nikolaj the Miracle Maker, also patron of sailors, fishermen, bankers, shopkeepers. Our saint is very respected by all. And in addition to everything else, it's a genuinely Bulgarian and male name.

[C S78] НЕ БИХ СМЕНИЛА ИМЕТО НА ДЕТЕТО СИ! I wouldn't change the name of my child!

[C S79] ИМЕТО БЕШЕ ИЗБРАНО СЪВСЕМ СПОНТАННО. КНИГИ С ИМЕНА НЕ СМЕ ИЗПОЛЗВАЛИ. ЕДИН ДЕН СЛЕД КАТО СЕ РОДИ НАШЕТО ДЕТЕ ПРОСТО КАЗАХМЕ – “ТЯ ЩЕ СЕ КАЗВА САРА”. ТОВА ИМЕ Е НОСИЛА ПРЕЗ XIV В. БЪЛГАРСКА ЦАРИЦА, ЕВРЕЙКА ПО ПРОИЗХОД, ВТОРА СЪПРУГА НА ИВАН АЛЕКСАНДЪР, ТЯ БИЛА ИЗВЕСТНА С ТОВА, ЧЕ ДАРЯВАЛА ЩЕДРО МАНАСТИРИ И ЦЪРКВИ. The name was chosen totally spontaneously. We didn't use name books. One day after the birth of our child we simply said – ‘her name will be Sara’. A Bulgarian tsaritsa in the fourteenth century had that name, Jewish by origin, the second wife of Ivan Aleksandăr. She was known for generous gifts to monasteries and churches.

[C S82] С ЖЕЛАНИЕ With a wish.

[C S86] 1. ЛЕСНО 2. НЕ 3. СЛЕД КАТО СЕ РОДИ 4. ДА, СВЪРЗАНО С БАЩАТА 5. НЕ 1. Easily. 2. No. 3. After the birth 4. Yes. Connected to the father. 5. No.

[C S87] ИМЕТО НА МОЕТО ДЕТЕ ГО ИЗБРА СЪПРУГА МИ, НО НЕ ОТ КНИГА. ТОЙ МИ ГО ПРЕДЛОЖИ И НА МЕН МИ ХАРЕСВА. ИЗБРАХМЕ ИМЕТО 2 ДНИ ПРЕДИ ДА НИ ИЗПИШАТ ОТ БОЛНИЦАТА. ИМЕТО МНОГО МИ ХАРЕСВА И ЗА НИЩО НА СВЕТА НЕ БИХ ГО ПРОМЕНИЛА. My husband chose the name for my child, but not from a book. He suggested it to me and I liked it. We chose the name 2 days before we were discharged from the hospital. I like the name a lot and wouldn't change it for the world.

[C S92] ИЗПОЛЗВАХМЕ БУКВАТА НА БАБАТА И НА ГОЛЕМИЯ ЦАР НА БЪЛГАРИЯ ЦАР КАЛОЯН We used the letter of the grandmother and of the great Bulgarian tsar Kalojan.

[C S99] ПО-ВРЕМЕТО [sic] КОГАТО СЕ РОДИ РАДОСЛАВ ТИ ДАВАХА КНИГА С ИМЕНА, ОТ КОЯТО ДА ИЗБЕРЕШ ИМЕТО НА ДЕТЕТО ТИ НИЕ ИСКАХМЕ ДА СЕ КАЗВА РОБЕРТ НО ПОРАДИ ЗАБРАНАТА ТРЯБВА ДА БЪДЕ ИМЕ ОТ КНИГАТА. СЛЕД КОЕТО РЕШИХМЕ ДА БЪДЕ С ДВЕ БУКВИ ОТ ИМЕТО НА БАБА СИ РАЙНА. At the time when Radoslav was born they gave a book with names; you chose the name for your child from it. We wanted him to be called Robert but because of the ban it had to be from the book. Then we decided that the name would be with two letters from his grandmother Rajna.

[C S100] ДВАМАТА ЗАЕДНО ГО ИЗБРАХМЕ СЛЕД КАТО РАЗБРАХМЕ ОТ КАКЪВ ПОЛ ЩЕ Е. НЕ СМЕ ИЗПОЛЗВАЛИ КНИГА. ПРЕДИ ДА ГО РОДЯ. НЯМА НИКАКВА ИСТОРИЯ СВЪРЗАНА С ИЗБОРА НА ИМЕ ЗА НАШЕ ДЕТЕ. НЕ БИХМЕ ПРОМЕНИЛИ ИМЕТО НА ДЕТЕТО СИ. We chose both of us together after we got to know the sex. We didn't use a book. Before I gave birth to him. There is no story connected to the choice of name for our child. We wouldn't change the name of the child.

[C S102] ИЗБРАХ ИМЕТО НА ДЯДОТО I chose the name of the grandfather.

[C S108] ИМЕТО ИЗБРАХ ЛИЧНО. НЕ СЪМ ПОЛЗВАЛА ИМЕНИК. ИМЕТО ИЗБРАХ ОЩЕ КОГАТО БЯХ БРЕМЕНА. I chose the name myself. I didn't use a name book. I chose the name when I was still pregnant.

[C S109] ИМЕТО ИЗБРАХ САМА. НЕ СЪМ ПОЛЗВАЛА КНИГА С ИМЕНА. ИМЕТО Е СВЪРЗАНО С МОЙ ЛИЧЕН ИЗБОР. НЕ БИХ ПРОМЕНИЛА ИМЕТО. I chose the name by myself. I didn't use a name book. The name is connected to my personal choice. I wouldn't change the name.

[C S110] ИМЕТО Е ИЗБРАНО ЛИЧНО. НЕ Е ИЗПОЛЗВАНА КНИГА С ИМЕНА. ДЕТЕТО Е КРЪСТЕНО НА СВОЯТА БАБА. The name is chosen personally. No name book was used. The child was named after her grandmother.

[C S117] ИЗБРАХМЕ ИМЕТО АНТОН СЛЕД КАТО СЕ РОДИ, БЕЗ ДА ПОЛЗВАМЕ КНИГА С ИМЕНА. ОБМИСЛЯХМЕ ИМЕНА С БУКВАТА "А". НЕ БИХ ПРОМЕНИЛА ИМЕТО, ЗАЩОТО МИ ХАРЕСВА. We chose the name Anton after his birth, without using a name book. We thought about names with the letter 'a'. I wouldn't change the name because I like it.

[C S119] ИМЕТО Е НАСЛЕДСТВЕНО – НА БАБА СИ МИРА. НЕ Е МИРА, ЗАЩОТО СЕСТРА МИ ИМА ДЕТЕ С ИМЕ МИРА. The name is hereditary – after her grandmother Mira. She isn't Mira, because my sister has a child who is Mira.

[C S123] ХАРЕСАХ МЕ [sic] ИМЕТО И НЕ БИХ МЕ [sic] ГО ПРОМЕНИЛИ We liked the name and we wouldn't change it.

[C S126] БЯХМЕ РЕШИЛИ, АКО БЪДЕ МОМЧЕ ДА СЕ КАЗВА БОРИС. НЕ БИХМЕ ПРОМЕНИЛИ ИМЕТО НА ДЕТЕТО. We had decided, that if it is a boy, he will be Boris. We wouldn't change the name of the child.

[C S127] ИЗПОЛЗВАХМЕ КНИГА С ИМЕНА. We used a name book.

[C S131] ХАРЕСВА НИ! We like it!

[C S133] ИМЕТО Е БЛАГОЗВУЧНО И ЗАПОМНЯЩО СЕ. The name sounds good and is easy to remember.

[C S136] ИМЕТО Е ИЗБОР НАПРАВЕН ЛИЧНО ОТ ТАТКОТО, КОЙТО ОЩЕ ОТ МАЛЪК МНОГО Е ХАР[Е]СВАЛ ЗВУЧЕНЕТО НА ТОВА ИМЕ. АЗ СЪЩО ГО ХАРЕСАХ И НЕ БИХ ГО ПРЕМЕНИЛА [sic] The name is a choice made personally by the father, who liked the sound of that name since he was small. I also liked it and wouldn't change it.

[C S140] ИЗБРАХМЕ ИМЕТО ЗАЕДНО С БАЩАТА В ДЕНЯ НА РАЖДАНЕТО. ИМЕТО НА ДЕТЕТО НИ ХАРЕСВА И НЕ[]БИХМЕ ГО СМЕНИЛИ. We chose the name together with the father on the day of birth. We like the name of the child and wouldn't change it.

[C S141] ИЗБРАХМЕ ИМЕТО ЗАЕДНО С БАЩАТА НА ДЕТЕТО. НЕ СМЕ ИЗПОЛЗВАЛИ КНИГА С ИМЕНА. НЯМА НЯКАКВА ОПРЕДЕЛЕНА ИСТОРИЯ СВЪРЗАНА С ИЗБОРА НА ТОВА ИМЕ. ИМЕТО НА ДЕТЕТО НИ ХАРЕСВА И НИКОГА НЕ БИХМЕ ГО СМЕНИЛИ. We chose the name together with the father of the child. We didn't use a name book. There is no special story connected to the choice of this name. We like the name of the child and we wouldn't change it.

[C S143] В ПО-ГОЛЯМАТА ЧАСТ ОТ СВЕТА ХОРАТА НОСЯТ БАЩИНОТО И ФАМИЛНОТО ИМЕ, ДАДЕНО СЪЩО ОТ БАЩАТА. АКО МАЙКАТА НЯМА ВЪЗМОЖНОСТ ДА ИЗБЕРЕ ПОНЕ МАЛКОТО ИМЕ НА ДЕТЕТО, ЗА КАКВО РАВНОПРАВИЕ МОЖЕ ДА СЕ ГОВОРИ? В НАШИЯ СЛУЧАЙ ИМЕТО НА ДЕТЕТО СТАНА ПОВОД ЗА КОНФИКТ В СЕМЕЙСТВОТО НИ, ТЪЙ КАТО СВЕКЪРВА МИ СМЯТАШЕ, ЧЕ ИЗОБЩО НЯМА МЯСТО ЗА КОМЕНТАР, Т.Е. ЧЕ ДЕТЕТО ЗАДЪЛЖИТЕЛНО ТРЯБВА ДА НОСИ НЕЙНОТО ИМЕ. СИНЪТ МИ НОСИ ИМЕТО НА СВЕКЪРА МИ – НИКОЛА, ЧОВЕК, КОГОТО АЗ ОБИЧАХ И УВАЖАВАХ И БЕЗ КОЛЕБАНИЕ ПРИЕХ. НО ЗА ВТОРОТО СИ ДЕТЕ СЕ ВЪЗПРОТИВИХ, ЗАЩОТО НЕ ВЪЗПРИЕМАМ КАТЕГОРИЧНО МОРАЛА, ПРИНЦИПИТЕ ЖИТЕЙСКИ И НРАВСТВЕНИТЕ КАТЕГОРИИ НА СВЕКЪРВА МИ И СЕ МОЛЯ ДЕТЕТО МИ ДА НЕ ПРИЛИЧА ПО ТЕЗИ КАТЕГОРИИ НА НЕЯ. ДА НЕ ГОВОРИМ ЗА ФАКТА, ЧЕ АЗ СЪЩО БИХ ЖЕЛАЛА ДА ПОДНОВЯ ИМЕТО НА НЯКОЙ ОТ МОИТЕ РОДИТЕЛИ, НО ЗА ТОВА ИЗОБЩО НЕ МОЖЕШЕ ДА СТАВА ДУМА. БЕШЕ МИ АБСОЛЮТНО ЗАБРАНЕНО. ВСИЧКО ГОРЕИЗЛОЖЕНО ГО ВЪЗПРИЕМАМ КАТО НРАВСТВЕНО НАСИЛИЕ. ЕТО ЗАЩО ИЗБРАХ САМА ИМЕТО НА ДЕТЕТО СИ – ИСКАХ ГО ДА БЪДЕ СИМВОЛ НА РАЗКРЕПОСТЕНОСТ, НА НОВО НАЧАЛО И РАЗБИРА СЕ – НА МНОГО КРАСОТА И ИЗЯЩНОСТ – КАКВИТО МОГАТ ДА БЪДАТ САМО ЦВЕТЯТА. С УВАЖЕНИЕ – N.N. In most of the world people have a patronym and a surname, both given by the father.⁶⁴ If the mother doesn't have the possibility to choose at least the first name of the child, what equality can we talk about? In our case the name of the child became a reason for conflict in our family, because my mother-in-law thought there was nothing to decide, i.e. the child would have to have her name. My son has the name of my father-in-law – Nikola, a person I loved and respected and I accepted without hesitation. But for my second child I was opposed, because I do not categorically accept the morals, principles of living or character traits of my mother-in-law and I pray my child will not be similar to her grandmother on these points. Not to mention that I would also like to renew the name of one of my parents, but that was out of the question. I was absolutely forbidden to do it. All of the above I perceive as psychological violence. So that's why I chose the name for my child myself: I wanted it to be a symbol of freedom, a new beginning and of course, of much beauty and grace, such as only flowers can have. With respect, N.N.⁶⁵

⁶⁴ Note: actually just in Bulgarian name law!

⁶⁵ The respondent has signed with her name, which is here removed because of respondent confidentiality.

[C S165] НИКОГА НЯМА ДА Й ПРОМЕНЯ ИМЕТО! НЕ СЪМ СЪБЪРКАЛА С ИЗБОРА. I will never change her name! I didn't mess up with my choice.

[C S172] ИМЕТО МИ ХАРЕСВА ПО-ПРИНЦИП, НО СЪЩО ИМА И СВЕТИЦА ДАРИЯ ДЕНЯТ В ЦЪРКОВНИЯТ [sic] КАЛЕНДАР Е НА 19 МАРТ. ТОВА СЪЩО МЕ ПОДТИКНА КЪМ ИЗБОРА. I liked the name in principle, but also there is a Saint Darija, whose day in the Church calendar is March 19th. This also influenced my choice.

[C S174] ИЗБРАХ ИМЕТО В МОМЕНТА, В КОЙТО РАЗБРАХ, ЧЕ СЪМ БРЕМЕННА. ПО-РАНО ЕДНА ПРИЯТЕЛКА БЕШЕ БРЕМЕННА И СПОМЕНА, ЧЕ АКО Е МОМИЧЕ ЩЕ ГО КРЪСТИ РАЛИЦА. ТОГАВА СЕ ЗАМИСЛИХ – И НА МЕН МИ ХАРЕСА. ТЯ ОБАЧЕ РОДИ МОМЧЕ. АЗ ОБАЧЕ ВЪЗПОЛЗВАХ [sic] ОТ ИДЕЯТА НЕ БИХ ПРОМЕНИЛА ИМЕТО И ЗА НИЩО НА СВЕТА. ХАРЕСВА МИ СЕГА, ТОЧНО ТОЛКОВА, КОЛКОТО ПРЕДИ. I chose the name when I found out I was pregnant. Earlier a friend of mine was pregnant and mentioned that if she had a girl, she would be named Ralica. At the time I thought – I like that name, too. My friend had a boy. I, on the other hand, used the idea. I wouldn't change the name for anything in the world. I like it now, as much as I did before.

[C S177] ИМЕТО НА НАШЕТО ДЕТЕ СЪВПАДНА С РАЖДАНЕТО. СТАНА СЛУЧАЙНО ДИМИТЪР – ДИМИТРОВДЕН The name of our child coincided with the birth. By chance it came out Dimităr – Dimităr's day.

[C S178] ИЗПОЛЗВАХМЕ “ИМЕННИК НА БЪЛГАРСКИТЕ ИМЕНА”. We used *The List of Bulgarian Names*.⁶⁶

[C S185] ДЕТЕТО ИДВА НА ТОЗИ СВЯТ С ИМЕТО СИ. ЗАТОВА МУ ДАДОХМЕ ТОВА ХУБАВО ИМЕ И НА ТОЗИ СВЯТ, ТЪЙ КАТО ИМЕТО ЗА БЛАГОПОЛУЧИЕТО МУ В НЕГОВАТА СЪДБА Е ОТ ГОЛЯМО ЗНАЧЕНИЕ. БАЩАТА Е МНОГО ДОБЪР ОКУЛТИСТ И ЗАТОВА ЗНАЕ ЗА ИМЕНАТА МНОГО НЕЩА. The child comes into this world with its name. That's why we gave her that beautiful name in this world. Because the name is of great importance for the success of a person in his destiny. The father is a very good occultist and thus knows lots about names.

[C S190] ИМПУЛЗИВНО, В ПОСЛЕДНИЯ МОМЕНТ. НЕ СЪМ ПОЛЗВАЛА КНИГА ИЛИ ДР. ПОДОБНИ НЯМА ИСТОРИЯ СВЪРЗАНА С ИМЕТО НЕ ВИЖДАМ ЗАЩО ДА ГО ПРОМЕНЯМ Impulsively, at the last moment. I didn't use a book or something similar. There is no story connected with the name. I don't see why I would change the name.

[C S192] НЕ СЪМ ИЗПОЛЗВАЛА КНИГА. ПРОСТО НИ ХАРЕСА КАК ЗВУЧИ ИМЕТО! I didn't use a book. We simply liked how the name sounds!

[C S193] ИЗБРАХМЕ ИМЕТО ОЩЕ ПРЕДИ РАЖДАНЕТО. НЕ СМЕ ПОЛЗВАЛИ КНИГА. НЕ БИХ СМЕНИЛА ИМЕТО НА ДЕТЕТО СИ. We chose the name before birth. We didn't use a book. I wouldn't change the name of my child.

[C S194] НЯМА ИСТОРИЯ. НЕ БИХ ПРОМЕНИЛА НИЩО. There is no story. I wouldn't change anything.

[C S195] НЕ БИХ ПРОМЕНИЛА НИЩО. ПРОСТО НИ ХАРЕСВА. I wouldn't change anything. We simply like it.

[C S199] ИМЕТО ИЗБРАХМЕ В ДЕНЯ НА РАЖДАНЕТО НА ДЕТЕТО. ИСКАХМЕ ДА ДОСТАВИМ РАДОСТ НА ДЯДОТО. НЕ БИХ ГО ПРОМЕНИЛА. We chose the name on the day the child was born. We wanted to give joy to the grandfather. I wouldn't change it.

[C S200] НЕ БИХ ПРОМЕНИЛА ИМЕТО НА ДЕТЕТО I wouldn't change the name of the child.

[C S201] ЗАПИСАН Е НА ДЯДО СИ БОРИС He's registered after his grandfather Boris.

⁶⁶ Apparently the official list, used in the 1980s.

[C S202] ЗАЩОТО Е ИМЕ НА ИСТОРИЧЕСКА ЛИЧНОСТ Because it is the name of a historical person.

[C S203] ХАРЕСА НИ НЕГОВОТО БЛАГОЗВУЧИЕ We liked that it sounded good.

[C S205] ИЗПОЛВАХ ПЪРВАТА БУКВА НА БАЩА МИ СТОЙКО – “С”. ИЗБРАХ ГО ПРЕДИ ДА СЕ РОДИ. НЕ БИХ ГО СМЕНИЛА, ЗАЩОТО МИ ХАРЕСВА I used the first letter of my father Stojko – ‘S’. I chose the name before he was born. I wouldn’t change the name, because I like it.

[C S210] ИМЕТО ИЗБРАХМЕ ПО ВЗАИМНО СЪГЛАСИЕ СЪС СЪПРУГА МИ. We chose the name by mutual consent with my husband.

[C S211] ИЗКАХМЕ ДА ПОДНОВИМ ИМЕТО НА ДЯДО МУ ИВАН (ПО МАЙЧИНА ЛИНИЯ). We wanted to renew the name of his grandfather Ivan (on the mother’s side).

[C S214] НЯМА. None.

[C S215] НЕ No.

[C S216] НЕ No.

[C S219] ИМЕТО СМЕ ИЗБРАЛИ И ДВАМАТА ЗАЕДНО. НЕ СМЕ ТЪРСИЛИ НИКАКВИ ИСТОРИИ ИЛИ ДРУГИ НЕЩА. ИЗБРАХМЕ ТОВА ИМЕ ЗАЩОТО И НА ДВАМАТА НИ ХАРЕСА. НЕ БИХ ПРОМЕНИЛА ИМЕНАТА И НА ДВЕТЕ СИ ДЕЦА. We both chose the name together. We didn’t look for any stories or other things, we chose that name because we both liked it. I wouldn’t change the names of my two children.

[C S220] СВЪРЗАНО Е С ИМЕТО НА БЪЛГАРСКИ ЦАРЕ И ДОНЯКЪДЕ ИМА ИСТОРИЧЕСКО ЗНАЧЕНИЕ ЗА НАШАТА ДЪРЖАВА. ИМЕТО ИЗБРАХМЕ ПРЕДИ РАЖДАНЕТО И НЕ БИХМЕ ГО ПРОМЕНИЛИ. It’s connected with the name of Bulgarian tsars and to some extent it has a historical significance to our country. We chose the name before the birth and wouldn’t change it.

[C S223] 1. (КАК) СЪС СЪПРУГА МИ 2. (КНИГА) НЕ 3. (КОГА) ПРЕДИ РАЖДАНЕТО Й 4 (ИСТОРИЯ) ЗВУКЪТ ПРИ ПРОИЗНАСЕНЕТО НА ИМЕТО НАПОМНЯ РОМОЛЕНЕТО НА ТЪНКА СТРУЯ ВОДА В КАЛАЙДИСАНО КОТЛЕ СУТРИН. 5 (СМЕНИЛИ) НЕ, КАТЕГОРИЧНО. ИМЕТО МНОГО Й ОТИВА. 1. (how) With my husband. 2. (book) No. 3. (when) Before the child was born. 4. (story) The sound when pronounced is similar to the murmur of a small stream of water into a tin plated pot in the morning. 5. (change) No, definitely not. The name suits her well.

[C S224] ИЗПОЛЗВАХМЕ КНИГА С ИМЕНА. ИМЕТО НА ДЕТЕТО Е СВЪРЗАНО С ТОВА НА БАЩАТА, ЗАЩОТО ТОЙ МНОГО ИСКАШЕ ДА ИМА ДЪЩЕРИЧКА. ИМЕТО НА БРАТЧЕТО – ДЕЯН Е ИЗБРАНО ПО ЗНАЧЕНИЕ – ДЕЙСТВЕН, “ДЕЕН” We used a name book. The name of the child is connected to that of the father, because he wanted very much to have a daughter. The name of her brother Dejan was chosen because of its meaning – efficient, ‘active’.

[C S227] ПРЕДИ РАЖДАНЕТО ОБМИСЛИХМЕ И ИЗБРАХМЕ ИМЕТО СЪС СЪПРУГАТА МИ. НЕ БИХ ПРОМЕНИЛ ИМЕТО. Before the birth we thought about and chose the name with my wife. I wouldn’t change the name.

[C S231] ПО ИСТОРИЧЕСКИ ПРИЧИНИ – ИМЕ НА НАШИТЕ ПРЕДЦИ, НЕТРАДИЦИОННО. МНОГО ПРЕДИ ДА СЕ РОДИ Е ИЗБРАНО ИМЕТО. И СЕГА БИХМЕ НАПРАВИЛИ СЪЩИЯ ИЗБОР, ЗАЩОТО Е СЪДЪРЖАТЕЛНО И ОРИГИНАЛНО ИМЕ. Because of historical reasons – the name of our ancestors, untraditional. Long before the birth the name was chosen. We would now choose the same name, because it is an original name with content.

[C S233] НЕ НЕ No. No.

[C S234] МЪЖЪТ МИ СЕ КАЗВА АНГЕЛ, ПРИЯТЕЛИТЕ И РОДНИНИТЕ МУ КАЗВАТ АНДИ, ХАРЕСАХ ТОВА ИМЕ И СЛЕД КАТО СЕ РОДИ СИНА МИ ГО КРЪСТИХ АНДИ. ХАРЕСВАМ ТОВА ИМЕ И НЕ БИХ ГО ПРОМЕНИЛА. My husband is called Angel, his friends and family call

him Andi. I liked that name and after my son was born I named him Andi. I like that name and wouldn't change it.

[C S235] БЯХМЕ РЕШИЛИ ИМЕТО НА ДЕТЕТО ДА ЗАПОЧВА С НАЧАЛНА БУКВА “А” ДОНЯКЪДЕ ЗА ДА СЕ ЗАПАЗЯТ ИНИЦИАЛИТЕ НА МАЙКАТА И БАБАТА ПО БАЩИНА ЛИНИЯ. ДВОУМЯХМЕ СЕ МЕЖДУ ДВЕ ИМЕНА – АДРИАНА И АДЕЛИНА. С ИЗБРАНОТО ИМЕ ИЗБЕГНАХМЕ ТРУДНАТА БУКВА “Р” ПРЕДВИДИВО, ЗАЩОТО Е НАСЛЕДСТВЕНО ДЕФОРМИРАНА ПРИ МАЙКАТА, А КАКТО СЕ ОКАЗА В ПОСЛЕДСТВИЕ И ПРИ САМОТО ДЕТЕ. ТЯ САМАТА МНОГО ХАРЕСВА ИМЕТО СИ! We had decided that the name for our child would start with the letter ‘a’. To some extent to preserve the initials of the mother and grandmother on the father’s side. We hesitated between two names – Adriana and Adelina. Choosing the name we did we avoided the difficult letter ‘r’ foreseeingly, because it is a [there is a] hereditary defect⁶⁷ on the mother’s side and it turned out that the child also has this condition. She herself likes her name very much!

[C S242] ХАРЕСВАМ МНОГО ОТДАВНА ИМЕТО “АЛЕКСАНДЪР”. НА СЪПРУГА МИ СЪЩО МУ ХАРЕСА И ТАКА РЕШИХМЕ ДА СЕ СПРЕМ НА НЕГО. АКО ИМАМ МОМИЧЕ БИХ ГО КРЪСТИЛА “ЯНА”. I’ve liked the name ‘Aleksandăr’ for ages. My husband also liked it and so we decided to stop there. If I have a girl I would call her Jana.

[C S245] НИКОЛ Е КРЪСТЕНА НА НАШИЯТ [sic] КУМ, КОЙТО СЕ КАЗВА НИКОЛАЙ. Nikol is named after our *kum*,⁶⁸ who is called Nikolaj.

[C S248] ИЗБРАХ ГО СПОНТАННО. ЗА ДА СЕ ПОДСЕТА ЗА ПОВЕЧЕ ИМЕНА И ДА СИ ИЗБЕРА НАЙ-ХУБАВОТО, ИЗПОЛЗВАХ ТЕЛЕФОНЕН УКАЗАТЕЛ. ИЗБРАХ ГО ПО ВРЕМЕ НА БРЕМЕННОСТА. НЕ БИХ ПРОМЕНИЛА ИМЕТО, ЗАЩОТО ВСИЧКИ ГО ХАРЕСВАМЕ И НАЙ-ВЕЧЕ САМИЯ КРИСТИЯН. I chose it spontaneously. In order to think of more names and choose the most beautiful one, I used the telephone directory. I chose the name during pregnancy. I wouldn’t change the name, because we all like it and most of all Kristijan himself.

[C S249] НЕ СМЕ ИЗПОЛЗВАЛИ КНИГА С ИМЕНА. ИСКАХМЕ ИМЕТО НА ДЕТЕТО НИ ДА Е ПОДОБНО НА ТОВА НА ДЯДО МУ ПО БАЩИНА ЛИНИЯ ЦОНЬО. НЕ БИХ ПРОМЕНИЛА ИМЕТО НА ДЕТЕТО СИ, ТА ТО Е ПРЕКРАСНО ИМЕ! We didn’t use a name book. We wanted the name of our child to be similar to the name of his grandfather on the father’s side, Conjo. I wouldn’t change the name of my child, because the name is excellent!

[C S253] ИМАМЕ 2 ДЕЦА. АНЕЛИЯ Е ПО-ГОЛЯМА. ОЩЕ ПРЕДИ ДА СЕ РОДИ БЯХМЕ ИЗБРАЛИ ИМЕНА ЗА МОМИЧЕ – АНЕЛИЯ, А ЗА МОМЧЕ – МАРТИН. НЕ СМЕ ИЗПОЛЗВАЛИ КНИГА. ИСКАХМЕ ИМЕНАТА НА ДЕЦАТА НИ ДА СА ПОДОБНИ НА НАШИТЕ. НЕ БИХМЕ ПРОМЕНИЛИ ИМЕНАТА ИМ. We have 2 children. Anelija is the older one. Before her birth we had chosen names for a girl – Anelija and for a boy – Martin. We didn’t use a book. We wanted the names of our children to be similar to ours. We wouldn’t change their names.

[C S254] ИЗБРАХ ТОВА ИМЕ, ЗАЩОТО МИ ХАРЕСВА ПРЕДИ ДА СЕ РОДИ. ПЪРВАТА ЧАСТ ОТ ИМЕТО “ЦВЕТО” ГО СВЪРЗВАМ С ЦВЕТА, ЦВЕТОВЕ И “ЗАР” ИДВА ОТ ЗАРЯ С ПОЛОЖИТЕЛЕН ЗАРЯД. НЕ БИХ ПРОМЕНИЛА ИМЕТО. I chose that name because I liked it

⁶⁷ It seems the respondent wants to say it that is hereditary in the mother’s family to have difficulty pronouncing ‘r’ as it would be pronounced in the Bulgarian standard, that is, as an alveolar trill.

⁶⁸ *Kum* here is one of the witnesses at the parents’ wedding, a role much like best man in the Anglo-Saxon tradition. In Bulgarian (Orthodox) tradition a *kum* would have many functions, and one would probably be that of godfather to at least one of the couple’s children.

before he was born. The first part of the name 'Cveto' I associate with flowers and colours and 'zar' comes from *zarya* 'ray', with positive connotations. I wouldn't change the name.

[C S255] ИМЕТО НА ДЕТЕТО ИЗБРАХМЕ ПРЕДИ ДА СЕ РОДИ. КАКТО НА ПЪРВОТО, ТАКА И НА ВТОРОТО – НИКОЛАЙ. ИМЕТО РАДОСЛАВ СЕ СВЪРЗВА С РОЖДЕСТВО ХРИСТОВО, А НИКОЛАЙ СЪС СВЕТИ НИКОЛА ЧУДОТВОРЕЦ. НИКОГА НЕ БИХ СМЕНИЛА ИМЕНАТА НА ДЕЦАТА СИ. We chose the name of the child before it was born, for both the first and the second – Nikolaj. The name Radoslav is associated with the birth of Christ and Nikolaj with Saint Nicholas the Miracle Maker. I would never change the names of my children.

[C S256] ИЗПОЛЗВАХ КНИГА С ИМЕНА. ИЗБРАХМЕ ИМЕТО ПРЕДИ РАЖДАНЕТО. НЕ БИХ ПРОМЕНИЛА ИМЕТО. I used a name book. We chose the name before the birth. I wouldn't change the name.

[C S258] ДА, ИЗПОЛЗВАХМЕ КНИГА С ИМЕНА. (ПРЕДИ) ИЗБРАХМЕ ИМЕТО МАЛКО ПРЕДИ ДА СЕ РОДИ ДЕТЕТО. НЯМА ИСТОРИЯ. ИМА 1–2 ИЗВЕСТНИ ЛИЧНОСТИ – КОМПОЗИТОР, ЖУРНАЛИСТ С ТОВА ИМЕ, НО НЕ ТЕ САМИТЕ ПОВЛИЯХА НА ИЗБОРА. ПРОСТО САМОТО ИМЕ НИ ХАРЕСА. НЕ ЗНАМ ДАЛИ БИХМЕ ПРОМЕНИЛИ ИМЕТО, АКО ТРЯБВАШЕ СЕГА ДА ИЗБИРАМЕ. Yes, we used a name book. (Before) We chose the name a little before the birth of our child. There is no story. There are 1–2 famous people – composer, journalist with that name, but they didn't influence the choice. We simply liked the name itself. I don't know if we would change the name, if we were now to choose it.

[C S261] НЕ, НЕ БИХ ПРОМЕНИЛА ИМЕТО. No, I wouldn't change the name.

[C S262] ИМЕТО МУ ГО ИЗБРАХ СЛЕД КАТО СЕ РОДИ СЪНЪТ [sic] МИ. НА ПОСЛЕДНИЯ ВИ ВЪПРОС – НЕ, НЕ БИХ ГО СМЕНИЛА. I chose the name after my son was born. On your last question – no, I wouldn't change the name.

[C S263] СЛЕД КАТО СЕ РОДИ ИЗБРАХМЕ ИМЕТО МУ. After the birth we chose his name.

[C S266] ИЗБРАХ ИМЕТО ПО НАСТОЯВАНЕ НА СЪПРУГА МИ I chose the name at my husband's insistence.

[C S268] НЕ БИХ ПРОМЕНИЛА ИМЕТО НА ДЪЩЕРЯ СИ! I wouldn't change the name of my daughter!

[C S269] ИМЕТО Е НАШ ЛИЧЕН ИЗБОР И ГО ИЗБРАХМЕ В КРАЯ НА МОЯТА БРЕМЕННОСТ. НЕ БИХ ГО ПРОМЕНИЛА, НИТО СЕГА, НИТО ЗАВЪДЕЩЕ [sic] ИМЕТО, ДОРИ И ДА МОЖЕХ. The name is our personal choice and we chose it at the end of my pregnancy. I wouldn't change it, not now and not in the future, even if I could.

[C S270] ПРОСТО ИМЕТО МИ ХАРЕСА И НЕ БИХ ГО ПРОМЕНИЛ. I simply liked the name and wouldn't change it.

[C S274] ИМЕТО, МАКАР И НЕБЪЛГАРСКО, МИ ХАРЕСВА МНОГО. НЕ БИХ ГО ПРОМЕНИЛА. СМЯТАМ, ЧЕ ТО Е ОРИГИНАЛНО И ОТИВА НА ДЕТЕТО МИ. ЛЕСНО СЕ ЗАПОМНЯ И СЕ ОТКРОЯВА НА ФОНА НА МНОЖЕСТВОТО ПОЗНАТИ ИМЕНА. I like the name a lot, although it is not Bulgarian. I wouldn't change it. In my opinion the name is original and suits my child. It is easy to remember and it stands out in the great number of known names.

[C S275] ИМЕТО КАРИНА ИЗБРАХ МНОГО ПРЕДИ ДА ЗНАМ, ЧЕ ЩЕ СИ ИМАМ МОМИЧЕ (ДЕТЕ). БЯХ УЧЕНИЧКА, НО НЕ ПОМНЯ ПО КАКЪВ ПОВОД ТОВА ИМЕ СЕ Е ЗАГНЕЗДИЛО В СЪЗНАНИЕТО МИ. НЕ БИХ ГО ПРОМЕНИЛА НИТО СЕГА НИТО ПО-КЪСНО И ЗА НИКОЕ ДРУГО. ТОВА ИМЕ ЗА МЕН Е НАЙ-ХУБАВОТО. I chose the name Karina long before I knew that we would have a girl (child). I was a schoolgirl, but I don't remember why that name rooted in my consciousness. I wouldn't change it now or later and not for any other. That name is for me the best/most beautiful.

[C S278] ИМЕТО ГО ИЗБРАХМЕ КЪМ КРАЯ НА БРЕМЕННОСТТА. ТЕРМИНЪТ ЗА РАЖДАНЕ БЕШЕ 18. НОЕМВРИ. КОГАТО РОДИЛНИТЕ БОЛКИ ЗАПОЧНАХА НА 9. НОЕМВРИ, ТОВА

ЗАТВЪРДИ ЖЕЛАНИЕТО НИ ЗА ТОВА ИМЕ. (ВРЪЗКА С РОЖДЕННАТА ДАТА НА ДЯДОТО). НЕ БИХ ПРОМЕНИЛА ИМЕТО НА ДЕТЕТО СИ, ОЩЕ ПО-МАЛКО ПЪК УМАЛИТЕЛНОТО МУ ИМЕ, С КОЕТО ВСИЧКИ ГО НАЗОВАВАТ. We chose the name at the end of the pregnancy. The approximate due date was November 18th. When the labour pains started on November 9th, that strengthened our wish for that name. (Connection to the birthday of the grandfather). I wouldn't change the name of my child and much less his nickname, which we all call him by.

[C S284] НЕ СМЕ ИЗПОЛЗВАЛИ КНИГА ЗА ИМЕТО. ИМЕТО ИЗБРАХМЕ СЛЕД КАТО СЕ РОДИ ДЕТЕТО И РАЗБРАХМЕ, ЧЕ Е МОМЧЕ. НЕ БИХМЕ ПРОМЕНИЛИ ИМЕТО. We didn't use a name book. We chose the name after the birth of the child and we found out that it was a boy. We wouldn't change the name.

[C S285] ИМЕТО Е ИЗБРАНО ОТ НАС БЕЗ ПОМОЩ! НЕ БИХ ГО СМЕНИЛА. The name was chosen by us without help! I wouldn't change it.

[C S286] В ПОДКРЕПА НА ИЗБОРЪТ [sic] МИ Е И ФАКТА [sic] ЧЕ, НА 10 МАЙ СЕ ЧЕСТВА ИМЕТО НА СВЕТИ СИМОН ЗИЛОТ It supports my choice that the name of Saint Simon the Zealot is celebrated on May 10th.

[C S288] НЕ СМЕ ИЗПОЛЗВАЛИ КНИГА ИЛИ НЕЩО ПОДОБНО. ВЕЧЕ КАЗАХМЕ, ЧЕ Е КРЪСТЕН НА ДЯДО СИ ПО БАЩИНА ЛИНИЯ. А И В ИНТЕРЕС НА ИСТИНАТА ТЕРМИНЪТ ЗА РАЖДАНЕТО МУ БЕШЕ ОПРЕДЕЛЕН ЗА 17.1. – ТОЧНО АНДОНОВДЕН. ТАКА, ЧЕ ЯВНО И СЪДБАТА ИМА ПРЪСТ В ТОВА, МАКАР ЧЕ ТОЙ СЕ РОДИ МАЛКО ПО-РАНО, А ИМЕННО НА 13.1. НЕ БИХМЕ СМЕНИЛИ ИМЕТО МУ НИКОГА, ЗАЩОТО ЧОВЕК СЕ РАЖДА С НЕГО И ОТ ТУК НАТАТЪК ПЪТЯТ МУ Е ПРЕДПОЧЕРТАН. ДА ГО СМЕНИМ, ТОВА ЗНАЧИ ДА СЕ НАБЪРКАМЕ В РАБОТИТЕ НА СЪДБАТА. We didn't use a book or anything similar. We already said that he's named after his grandfather on the father's side. Also in the name of truth the approximate due date was January 17th – exactly Andon's day. Thus, since apparently fate, too, had its finger in it, although he was born a bit earlier, on January 13th. We wouldn't ever change his name, because a person is born with a name and so his path is drawn up before him. If we'd change it, it would mean that we interfere in fate's business.

[C S291] НЕ СМЕ ИЗПОЛЗВАЛИ КНИГИ ПРИ ИЗБОРА НА ИМЕТО. ИМЕТО ИЗБРАХМЕ СЛЕД КАТО СЕ РОДИ ДЕТЕТО И РАЗБРАХМЕ, ЧЕ Е МОМЧЕ. НЕ БИХМЕ ПРОМЕНИЛИ ИМЕТО. We didn't use books when choosing the name. We chose the name after the birth of the child and we found out it was a boy. We wouldn't change the name.

[C S294] НЕ СЪМ ИЗПОЛЗВАЛА КНИГА С ИМЕНА. ИЗБРАХ ИМЕТО ОЩЕ КОГАТО БЯХ БРЕМЕННА. СЕГА НЕ БИХ ПРОМЕНИЛА ИМЕТО НА ДЕТЕТО СИ, ЗАЩОТО АБСОЛЮТНО МУ ПРИЛЯГА “ДЕНИС – БЕЛЯТА”, А И НОСИ ПЪРВАТА БУКВА НА БАЩА МИ. I didn't use a name book. I chose the name when I was still pregnant. Now I wouldn't change the name of my child, because he absolutely resembles ‘Dennis the Menace’ and also has the first letter of my father's name.

[C S296] ИМЕТО ИЗБРАХМЕ, КОГАТО СЕ РОДИ ДЕТЕТО. НЕ, НЕ БИХМЕ ГО СМЕНИЛИ. We chose the name when the child was born. No, we wouldn't change it.

[C S298] ИЗБОРА [sic] НА ИМЕТО Е САМОСТОЯТЕЛЕН. НЕ БИХ ПРОМЕНИЛА ИМЕТО. The choice of the name is independent. I wouldn't change the name.

[C S300] ИМЕТО ИЗБРАХМЕ, КОГАТО СЕ РОДИ ДЕТЕТО. НЕ, НЕ БИХМЕ ГО СМЕНИЛИ. We chose the name when the child was born. No, we wouldn't change it.

[C S301] НЕ ИЗПОЛЗВАХМЕ КНИГА С ИМЕНА ЗАЩОТО НИ ХАРЕСВА НЯМА ДА Й ПРОМЕНИМ ИМЕТО ПРЕДИ ДА СЕ РОДИ We didn't use a name book; because we like it; we won't change her name; before she was born.

[C S303] НЕ ИЗПОЛЗВАХМЕ КНИГА [sic] С ИМЕНА. ПРЕДИ ДА СЕ РОДИ НЯКОЛКО ДЕНА. НЕ НЯМА ДА ПРОМЕНИМ ИМЕТО. ЗАЩОТО НИ ХАРЕСВА. We didn't use a name book. Some days before the birth. No, we will not change the name. Because we like it.

[C S315] ИМЕТО Е ТРАДИЦИОННО В СЕМЕЙСТВОТО НА СЪПРУГА МИ. ПРАДЯДОТО СЕ КАЗВА ГЕОРГИ, БАЩАТА Е СЪЩО ГЕОРГИ, И СЪЩО Е ТРАДИЦИОННО ЗА БЪЛГАРИЯ. The name is traditional in the family of my husband. The great-grandfather was called Georgi, the father is also Georgi and it's also traditional in Bulgaria.

[C S316] НЕ No.

[C S320] ИМЕТО НА ДЕТЕТО БЕ ИЗБРАНО ОЩЕ ПРЕДИ РАЖДАНЕТО /ЕДИН МЕСЕЦ ПРЕДИ ДА СЕ РОДИ./ The name of the child was chosen before the birth (one month before the birth).

[C S321] РЕШЕНИЕТО ЗА ИМЕТО НА СИНА МИ ВЗЕХ САМА И МИСЛЯ, ЧЕ ПРИЯТО [sic] ИЗЕНАДАХ БАЩА МУ. НИКОГА НЕ БИХ СМЕНИЛА ИМЕТО НА ДЕТЕТО СИ. I took the decision of naming my son alone and I think I surprised his father pleasantly. I wouldn't ever change the name of my child.

[C S322] КОГАТО БЯХ В 5 МЕСЕЦ ОТ БРЕМЕ[Н]НОСТТА СИ, РЕШИХ ЧЕ НЕЗАВИСИМО ДАЛИ ИМАМ СИН ИЛИ ДЪЩЕРЯ, ЩЕ НОСЯТ ИМЕТО НА СВЕКЪРВА МИ ИЛИ СВЕКЪР МИ (В[]ЗАВИСИМОСТ ОТ ПОЛА) НО БЕЗ ДА ГИ ПРОМЕНЯМ. НИКОГА НЕ БИХ СМЕНИЛА ИМЕТО НА ДЪЩЕРЯ СИ! When I was in the fifth month of my pregnancy, I decided that whether I had a son or a daughter, it would have my mother-in-law's name or my father-in-law's (depending on the sex) and without changing them. I wouldn't ever change the name of my daughter!

[C S325] ИЗБРАХМЕ ИМЕТО КАТО СЛЕДВАХМЕ БЪЛГАРСКАТА ТРАДИЦИЯ ДЕТЕТО ДА СЕ КРЪЩАВА НА БАБА ИЛИ ДЯДО И ЗАЩОТО ИМЕТО НИ ХАРЕСВА; НЕ СМЕ ИЗПОЛЗУВАЛИ НИКАКЪВ ИМЕН[Н]ИК; ИЗБРАХМЕ ИМЕТО КОГАТО СЕ РОДИ ДЕТЕТО; НЯМА ИСТОРИЯ, СВЪРЗАНА С ИМЕТО; НЕ БИХМЕ ПРОМЕНИЛИ ИМЕТО We chose the name following the Bulgarian tradition that the child is named after the grandmother or the grandfather and because we liked the name. We didn't use any name list. We chose the name when the child was born. There is no story connected to the name. No, we wouldn't change the name.

[C S330] 1. СПОНТАННО, БЕЗ НИКОИ ДА НИ ГО НАЛАГА 2 НЕ СМЕ ПОЛЗВАЛИ КАКВАТО И ДА Е ЛИТЕРАТУРА ЗА ИЗБОРА НА ИМЕТО НА НАШЕТО ДЕТЕ 1. Spontaneously, without anybody forcing us. 2. We didn't use any literature while choosing a name for our child.

[C S331] ИМЕТО ДОБРОМИР БЕШЕ ПЪРВОТО КОЕТО ИЗМИСЛИХ СЛЕД КАТО ГО РОДИХ, МНОГО МИ ХАРЕСА И ГО ПРЕДЛОЖИХ НА МЪЖА МИ ТОЙ СЪЩО ГО ХАРЕСА И ЗАПИСАХМЕ НАШИЯ МАЛЪК СИН С ТОВА ПРЕКРАСНО ИМЕ – ДОБРОМИР. НЕ БИХ СМЕНИЛА ИМЕТО НА ДЕТЕТО СИ, ЗАЩОТО СМЯТАМ ЧЕ ТО Е ХУБАВО И ОТГОВАРЯ НА НЕГОВИЯ ТЕМПЕРАМЕНТ. The name Dobromir was the first I thought of after the birth. I liked it a lot and I suggested it to my husband. He also liked it and we registered our little son with that excellent name – Dobromir. I wouldn't change the name of my child, because in my opinion the name is good and it suits his temper.

[C S334] 1. ИМЕТО ДОЙДЕ С ДЕТЕТО 2. НЕ 3. КОГАТО СЕ РОДИ 4. НЕ 5. НЕ 1. The name came with the baby. 2. No. 3. When he was born. 4. No. 5. No.

[C S335] УГОВОРКАТА БЕШЕ АКО Е МОМЧЕ, ТАТКОТО ДА ИЗБЕРЕ ИМЕТО, А ТОЙ ГО ИЗБРА МЕСЕЦ ПРЕДИ ДА СЕ РОДИ ДЕТЕТО, КАТО ОБЯСНИ ИЗБОРА СИ С ТОВА ЧЕ КЪМ НЕГО ПОТРУДНО СЕ ПРИКАЗВАТ ПРЯКОРИ ИЛИ ОБИДНИ УМАЛИТЕЛНИ И Т.Н. ХАРЕСВАМЕ ИМЕТО НА ДЕТЕТО, А И ТО СИ ГО ХАРЕСВА, ЗАТОВА НЕ БИХМЕ ГО СМЕНИЛИ The deal was that if it was a boy, the dad would chose the name and he chose it one month before the birth of the child. He explained the choice with that that it is more difficult to attach bynames or

other offensive nicknames to it. We like the name of the child and he also likes it himself and that's why we wouldn't change it.

[C S340] СЛЕД КАТО СЕ РОДИ ИЗБРАХМЕ ИМЕТО – РАЗБРА СЕ ЧЕ ДЯДО МУ МНОГО ЩЕ СЕ ОБИДИ, АКО ДЕТЕТО НЕ Е КРЪСТЕНО НА НЕГО. After the birth we chose the name – it was understood that his grandfather would be offended if the child wouldn't be named after him.

[C S341] ТО СИ ДОЙДЕ ЕСТЕСТВЕНО – ПО ТРАДИЦИЯ, НЕ, НЕ СМЕ ИЗПОЛЗВАЛИ КНИГА С ИМЕНА. ОЩЕ ПРЕДИ ДА СЕ РОДИ ДЕТЕТО. НЕ, НЯМА ТАКАВА ИСТОРИЯ. НЕ, НЕ БИХ ГО ПРОМЕНИЛА. It came naturally – by tradition. No, we didn't use a name book. Before the child was born. No, there is no such story. No, I wouldn't change it.

[C S342] СЪНУВАХ ГО ДА, ИЗПОЛЗВАХ, ЗА ДА ВИДЯ ЗНАЧЕНИЕТО МУ МНОГО ПРЕДИ ДА СЕ РОДИ ДЕТЕТО НЕ, НЕ БИХ ГО ПРОМЕНИЛА: ОПРЕДЕЛЕНО СМЯТАМ, ЧЕ ТОВА ИМЕ МНОГО ТОЧНО МУ ПАСВА! I had a dream about it. Yes, I used one to see its meaning. Long before the child was born. No, I wouldn't change it: definitely in my opinion that name suits him very well!

[C S343] НЕ БИХМЕ ПРОМЕНИЛИ ИМЕТО. We wouldn't change the name.

[C S344] НИКОГА НЕ БИХ ПРОМЕНИЛА ИМЕТО НА ДЕТЕТО СИ. КАЛОЯН Е БЪЛГАРСКИ ЦАР. ИСТИНСКОТО МУ ИМЕ Е ИВАНИЦА. ГЪРЦИТЕ ГО КРЪЩАВАТ КАЛОЯН, ЗАЩОТО СА МУ СЕ ВЪЗХИЩАВАЛИ. КАЛОЯН Е ХУБАВИЯ И ДОБЪР ИВАН. I would never change the name of my child. Kalojan was a Bulgarian tsar. His true name was Ivanica. The Greeks named him Kalojan, because they admired him. Kalojan is a beautiful and good Ivan.

[C S345] ИЗПОЛЗВАХМЕ КНИГА С БЪЛ. ИМЕНА И СЛЕД КАТО ПРОЧЕТОХМЕ ПОЧТИ ВСИЧКО ОТ А ДО КРАЯ НА АЗБУКАТА, СЕ СПРЯХМЕ НА ФИЛИП, ЯСЕН, ЯВОР – НО НА СЪПРУГА МИ ОТ ТЕЗИ ТРИ ИМЕНА МУ ХАРЕСА САМО ФИЛИП И ТО ОСТАНА. АЗ ЛИЧНО ИСКАХ ДА Е КРАТКО ИМЕ, ДА НЯМА УМАЛИТЕЛНО И ДА Е МЕЖДУНАРОДНО. НЕ БИХ ПРОМЕНИЛА ИМЕТО. We used a book with Bulgarian names and when we had read almost all from 'a' to the end of the alphabet, we stopped at Filip, Jasen, Javor⁶⁹ – but of these names my husband liked only Filip and that stayed. I personally wanted a short name that wouldn't have nicknames and that would be international. I wouldn't change the name.

[C S346] СЛЕД КАТО ПЪРВОТО ДЕТЕ НЕ ГО КРЪСТИХМЕ НА ДЯДО МУ ПО БАЩИНА ЛИНИЯ, БЯХ ПРИНУДЕНА ОТ “РОДАТА” ДА ОБЕЩАЯ, ЧЕ ВТОРОТО ЩЕ Е НА ДЯДО ХРИСТО И ТАКА ОСТАНА ИМЕТО ХРИСТИНА. ХАРЕСВА МИ, НЕ БИХ ГО СМЕНИЛА, МОЖЕ БИ ЕДИНСТВЕНО С ИМЕТО КОЕТО МИ ХАРЕСВА – ЛОРА, ЛЮБИМАТА ЖЕНА НА МОЯ ЛЮБИМ ПОЕТ ЯВОРОВ, А И ИСКАХ ДА Е КРАТКО ИМЕ, МЕЖДУНАРОДНО. Since we hadn't named the first child after the grandfather on the father's side, I was forced by 'the family' to promise that the second child would be named after grandfather Hristo and so the name Hristina was left to us. I like it, I wouldn't change it, maybe only to the name I like – Lora, the favourite wife of my favourite poet Javorov and I also wanted a short, international name.

[C S347] САМОСТОЯТЕЛНО. ПРИ ЗАЧЕВАНЕТО. НЕ. НЕ. Independently. At conception. No. No.

[C S348] САМОСТОЯТЕЛНО. НЕ. КОГАТО РАЗБРАХМЕ ЗА ПОЛА НА БЪДЕЩОТО БЕБЕ. ДА. ДА. Independently. No. When we found out the sex of the future baby. Yes. Yes.

[C S355] ЩЕ ПОДЧЕРТАЯ ОЩЕ ВЕДНЪЖ, ЧЕ ЧОВЕК ИДВА НА ТОЗИ СВЯТ С ИМЕТО СИ. И ПОНЕЖЕ МАЙКАТА ДАРЯВА ЖИВОТ, ТЯ НАЙ-СИЛНО УСЕЩА ЗОВА, ИЛИ НЕ ЗНАЯ КАК ДА ГО НАРЕКА ИНАЧЕ, НА ИДВАЩОТО НОВО СЪЩЕСТВО. АЗ ЛИЧНО СЕ КОЛЕБАЕХ М/У 10 ИМЕНА, КАТО ВСИЧКИТЕ МИ ХАРЕСВАХА, НО ЩОМ БЕБЕТО МИ СЕ ПОЯВИ НА БЕЛИЯ СВЯТ, ВИКТОРИЯ, ОСТАНА ЕДИНСТВЕНОТО ВЪЗМОЖНО НАИМЕНОВАНИЕ. I will once more point

⁶⁹ These names are at the very end of the Cyrillic alphabet.

out that a man comes into this world with his name. And since the mother gives life, she feels the call, or I don't know how else to call it, of the new forthcoming being more strongly than others. I personally hesitated between ten names, I liked them all, but when my baby came into this world, Viktorija was the only possible name.

[C S356] ЛИЧНИЯ МИ ИЗБОР НА ИМЕ БИ БИЛ ДРУГ, НО МОЛБАТА И ЖЕЛАНИЕТО НА СЪПРУГА МИ ПОВЛИЯХА И СЕГА НЕ СЪЖАЛЯВАМ. А ИМЕТО, КОЕТО ИСКАХ АЗ БЕШЕ “НИКОЛАЙ”. ЕДИНСТВЕНАТА ПРИЧИНА, ПОРАДИ КОЯТО ДЪРЖАХ НА НЕГО БЕШЕ ДЪЛБОКОТО МИ ВЪТРЕШНО УСЕЩАНЕ ЗА ПЛОДА, КОЙТО НОСЕХ. ДИМИ Е НА 5 Г. И ВЕЧЕ ПРИЛИЧА ПОРАЗИТЕЛНО НА БАЩА СИ, КОЕТО ДОКАЗВА ТЕОРИЯТА МИ, ЧЕ ВСЕКИ ИДВА НА ТОЗИ СВЯТ СЪС СВОЕТО ИМЕ! My personal choice of name would be another one, but the request and wish of my husband influenced me and now I am not sorry. The name I wanted was Nikolaj. The only reason why I insisted on it was a deep inner feeling for the foetus I carried. Dimi is now 5 years old and strikingly resembles his father, which proves my theory that everybody comes into this world with their names!

[C S357] ИМЕТО Й Е ИЗБРАНО ПО ИЗБОР НА МАЙКА Й. НЕ БИХ ГО ПРОМЕНИЛА. The name was chosen by her mother. I wouldn't change it.

Appendix VII – Croatian and Bulgarian name laws

Zakon o osobnom imenu 1992. Narodne novine. 69/1992. 1688–1689.

	<i>Zakon o osobnom imenu</i>	Law on Personal Names
Članak 1. Article 1.	<i>Ovim Zakonom uređuje se postupak određivanja osobnog imena hrvatskih državljana.</i>	This Law regulates the procedure for determining personal names of Croatian citizens.
	<i>Svaki građanin ima pravo i dužnost služiti se svojim osobnim imenom.</i>	Every citizen has the right and duty to use his/her personal name.
Članak 2. Article 2.	<i>Osobno ime se sastoji od imena i prezimena.</i>	A personal name consists of a first name and a surname.
	<i>Ime, odnosno prezime može se sastojati od više riječi.</i>	The first name and the surname respectively can consist of several words.
	<i>Osoba čije se ime ili prezime ili ime i prezime sastoji od više riječi, dužna je služiti se istim osobnim imenom u pravnom prometu.</i>	A person whose first name or surname or first name and surname consist of several words is obligated to use the same personal name in legal transactions.
	<i>Ime i prezime kojim se osoba služi u pravnom prometu može sadržavati svako za sebe najviše dvije riječi.</i>	The first name and surname a person uses in legal transactions can at most consist of two words each.
Članak 3. Article 3.	<i>Osobno ime djeteta određuju roditelji sporazumno.</i>	The personal name of a child is determined by the parents by mutual consent.
	<i>U određivanju prezimena djeteta roditelji mogu odrediti da dijete nosi prezime jednog ili oba roditelja.</i>	When determining the child's surname the parents can determine that the child is given the surname of one or both parents.
	<i>Ako se roditelji nisu sporazumjeli o osobnom imenu djeteta, osobno ime određuje nadležni organ za poslove starateljstva⁷⁰.</i>	If the parents do not agree on the child's personal name, the personal name is determined by the guardianship officials.
	<i>Ako jedan roditelj nije u životu, ili ne može izvršavati roditeljsko pravo, ili je nepoznat, osobno ime djetetu</i>	If one of the parents is deceased, or cannot fulfil his/her parental right, or is unknown, the personal name is

⁷⁰ The *nadležni organ za poslove starateljstva* is an administrative body authorised to manage guardianship issues. The detailed translation of this body would be 'the authorised (administrative) body for affairs of guardianship'. Here this body is translated 'guardianship officials'.

	<i>određuje drugi roditelj.</i>	determined by the other parent.
	<i>Ako roditelji djeteta nisu u životu ili ne mogu izvršavati roditeljsko pravo osobno ime određuje, u skladu s odredbom stavka 2. ovog članka, osoba kojoj je povjereno staranje o djetetu uz suglasnost nadležnog organa za poslove starateljstva.</i>	If the parents of the child are deceased or cannot fulfil their parental right, the personal name is determined, in agreement with the second paragraph of this article, by the person who is trusted with the guardianship of the child, with the consent of the guardianship officials.
	<i>Osobno ime djetetu čiji su roditelji nepoznati, određuje nadležni organ za poslove starateljstva.</i>	The personal name of a child whose parents are unknown is determined by the guardianship officials.
	<i>Djetetu usvojenom sa srodničkim⁷¹, odnosno sa roditeljskim učinkom, osobno ime se određuje u skladu s odredbama posebnog zakona.</i>	The personal name of a completely or partially adopted child is determined under the provisions of a separate law.
Članak 4.	<i>Djetetu kome je do 18 godina priznato očinstvo, roditelji mogu sporazumno odrediti novo osobno ime.</i>	The parents of a child whose fatherhood is established before his/her 18th birthday can determine a new personal name for the child by mutual consent.
Article 4.	<i>U slučaju iz stavka 1. ovoga članka roditelji daju izjavu na zapisnik matičaru pri općinskom organu uprave nadležnom za opću upravu.</i>	In the case described in the first paragraph of this article, the parents submit a statement to the registry officials in their municipality. ⁷²

⁷¹ In the Law on Marriage and Family Relations (*Zakon o braku i porodičnim odnosima*, Narodne novine 11/78 od 21. 3. 1978.(izvorni tekst); Ispravak ZBPO, NN 27/78 od 3. 7. 1978; *Zakon o izmjenama i dopunama ZBPO*, NN 45/89 od 24. 10. 1989; ZBPO (pročišćeni tekst), NN 51/89 od 27. 11. 1989; *Zakon o dopunama ZBPO*, NN 59/90 od 31. 12. 1990.) there are two kinds of adoption: *usvajanje srodničkim učinkom* ‘complete adoption’ (or ‘adoption with family effect’) and *usvajanje roditeljskim učinkom* ‘partial adoption’ (or ‘adoption with parental effect’) (articles 158ff and 162ff respectively). There were certain differences between the two levels of adoption: the complete adoption was one where the adopted child became a full member of his/her new family in all legal aspects, as if he/she was born into the family. The partial adoption was a relationship between the adopting parent and the adopted child and the child’s prospective children; it did not include the other members of the adoptive parents’ family and the biological parents would not lose all their parental rights. In 1998 (Narodne novine 162/1998) this law was substituted by the Law on Families, *Obiteljski zakon*, which also recognised complete and partial adoption (although replacing the term for adoption, *usvojenje*, with *posvojenje*) (articles 142ff and 146ff respectively). In 2003 (Narodne novine 116/2003) the *Obiteljski zakon* was updated and now recognises only one kind of adoption (*posvojenje*, article 123ff), which corresponds to the complete adoption mentioned above. The *Obiteljski zakon* also regulates name choice for adopted children (article 145) the same way as the Law on Names.

⁷² The *matičar pri općinskom organu uprave nadležnom za opću upravu* is the administrative body authorised to manage the population register. The detailed translation of the phrase above would be ‘registry official at the municipal body

Članak 5. Article 5.	<p><i>Izjava roditelja o sporazumnom određivanju novog osobnog imena djetetu temelj je za upis u matične knjige.</i></p> <p><i>Ako se jedan od supružnika odluči vratiti na prezime koje je imao prije zaključenja braka, može u roku od 6 mjeseci od prestanka braka o tome dati izjavu matičaru u mjestu svog prebivališta.</i></p>	<p>The parents' statement of mutual consent determining the new personal name for the child is the basis for registration in the Population Register. If one of the marriage partners decides to return to the surname he/she had before entering the marriage, he/she can within 6 months of the dissolution of the marriage submit a statement about this to the registry officials in his/her place of residence.</p>
Članak 6. Article 6.	<p><i>Izjava iz prethodnog stavka temelj je za upis promjene osobnog imena u matične knjige.</i></p> <p><i>Svaka osoba ima pravo promijeniti osobno ime.</i></p>	<p>The statement of the previous paragraph is the basis for registration in the Population Register. Every person has the right to change his/her personal name.</p>
Članak 7. Article 7.	<p><i>Zahtjev za promjenu osobnog imena mora sadržavati razloge zbog kojih se promjena traži, a prijedlog novog osobnog imena mora ukazivati na opravdanost zahtjeva.</i></p> <p><i>O zahtjevu za promjenu osobnog imena rješava općinski organ uprave nadležan za opću upravu u mjestu prebivališta podnositelja zahtjeva.</i></p> <p><i>Nakon primitka zahtjeva za promjenu osobnog imena, odnosno prijedloga osobnog imena djetetu od strane nadležnog organa za poslove starateljstva, općinski organ uprave dužan je bez odlaganja objaviti na oglasnoj ploči objavu o podnesenom zahtjevu za promjenu osobnog imena, novo ime koje podnositelj predlaže kao i prijedlog osobnog imena djetetu nadležnog organa za poslove starateljstva.</i></p> <p><i>Svaki građanin ima pravo u roku od 30 dana od dana objave, iskazati svoje protivljenje i navesti razloge zbog kojih smatra da promjenu</i></p>	<p>The request for change of a personal name must contain reasons for the requested change and the proposal for a new personal name must show that the request is justified.⁷³</p> <p>The municipality's registry officials in the place of residence of a claimant decide on requests for name changes.</p> <p>After the acceptance of a request for a change of a personal name, or after the proposal of a personal name for a child from the guardianship officials, the municipality's registry officials are obligated to publish without delay an announcement about the submitted request of name change, the new name which the claimant has proposed as well as the proposal for a personal name for a child from the guardianship officials on a noticeboard.</p> <p>Within 30 days of the announcement every citizen has the right to express their disapproval and indicate the reasons why he/she regards that the</p>

authorised for public administration' or something similar. Here this phrase is translated as 'registry officials'.

⁷³ As I understand the Croatian text, the new personal name must show features that justify the request.

	<i>osobnog imena ne treba odobriti. Na ovo pravo građani će biti upozoreni u objavi na oglasnoj ploči.</i>	name change should not be approved. The citizens are to be informed about this right in the announcement on the noticeboard.
	<i>Prilikom odlučivanja o zahtjevu za promjenu osobnog imena općinski organ uprave je dužan razmotriti iskazana protivljenja građana i ocijeniti njihovu opravdanost.</i>	When deciding about a request for a name change, the municipality's registry officials are obligated to examine the expressed disapprovals of the citizens and assess their justification.
Članak 8. Article 8.	<i>Promjena osobnog imena odobrit će se u slučaju utvrđene opravdanosti zahtjeva uz ocjenu organa da se novo osobno ime ne protivi društvenim pravilima i običajima sredine u kojoj osoba živi.</i>	The name change is to be approved if the request is found justified and the officials assess that the new personal name does not oppose social rules and customs of the surroundings in which the person lives.
Članak 9. Article 9.	<i>Promjena osobnog imena neće se odobriti osobi protiv koje se vodi krivični postupak zbog krivičnog djela koje se goni po službenoj dužnosti, niti osobi koja je osuđena za takvo krivično djelo dok kazna nije izvršena ili dok traju pravne posljedice osude kao ni osobi za koju se utvrdi da je zahtjev podnijela radi izbjegavanja zakonom utvrđenih obaveza.</i>	Name change is not approved for a person against whom criminal proceedings are in progress because of an offence which is prosecuted by formal duty and not to a person who is sentenced for that kind of offence before his punishment is completed or while the legal consequences last as well as not to a person who is proven to have submitted the request in order to avoid obligations defined by law.
Članak 10. Article 10.	<i>Rješenje o promjeni osobnog imena dostavlja se odmah po njegovoj pravomoćnosti nadležnom matičnom uredu. Nakon izvršenog upisa promjene osobnog imena u matičnim knjigama, matičar je dužan odmah dostaviti obavijest o promjeni osobnog imena organima koji vode evidencije o građanima. Punoljetne osobe, kojima je odobrena promjena osobnog imena, ne mogu podnijeti novi zahtjev za promjenu osobnog imena u roku od 5 godina od dana izvršenog upisa promijenjenog osobnog imena u matične knjige.</i>	The decision about the name change is submitted to the authorised office of the Population Register immediately after it has been legally validated. After the registration of a name change in the Population Register, the Registrar is obliged to notify those officials who keep records of citizens of the name change.
Članak 11. Article 11.	<i>Maloljetnom djetetu promijenit će se osobno ime na zahtjev roditelja ili usvojitelja, a na zahtjev staratelja uz suglasnost nadležnog organa za poslove starateljstva. Osobno ime maloljetnog djeteta čiji</i>	Persons of age, who have been allowed a name change, cannot submit a new request for a name change within 5 years of the day of the registration of the changed name in the Population Register. The personal name of an under-aged child is changed on request by the parents, or adoptive parents, or on request of a guardian with consent of the guardianship officials. The personal name of an under-aged

roditelji ne žive u braku, promijenit će se na zahtjev roditelja kod kojega dijete živi ili kojemu je povjereno, uz suglasnost drugog roditelja.

U slučaju da drugi roditelj ne da suglasnost na promjenu osobnog imena maloljetnom djetetu, odluku o sporu donijet će nadležni organ za poslove starateljstva. Odluka organa starateljstva priložit će se zahtjevu za promjenu osobnog imena maloljetnog djeteta.

Suglasnost iz stavka 3. ovoga članka nije potrebna kada prebivalište drugog roditelja nije poznato ili kada mu je oduzeta poslovna sposobnost⁷⁴ ili roditeljsko pravo.

Članak 12. *Za promjenu osobnog imena maloljetnom djetetu starijem od 10 godina, potreban je njegov pristanak.*

Article 12. *Osoba je dužna koristiti se novim osobnim imenom u pravnom prometu od dana upisa u matične knjige.*

Članak 13. *Osoba koja je promijenila osobno ime može na vlastiti trošak objaviti promjenu osobnog imena u „Narodnim novinama”.*

Članak 14. *Novčanom kaznom od 10.000 do 1000.000 hrvatskih dinara ili kaznom zatvora do 15 dana kaznit će se za prekršaj osoba koja upotrijebi tuđe osobno ime kao svoje.*

child whose parents are not married is changed on the request of the parent with whom the child lives or who has custody of the child, by mutual consent of the second parent.

If the second parent does not give his/her consent to changing the name of an under-aged child, the dispute is resolved by the guardianship officials. The decision of the guardianship officials is enclosed with the request for name change of an under-aged child.

The consent mentioned in the 3rd paragraph of this article is not needed when the place of residence of the second parent is unknown or when the capacity for work or the parental rights of the second parent have been revoked.

For name change of an under-aged child older than 10 years, his/her consent is required.

A person is obligated to use his/her new personal name in legal transactions from the day it is registered in the Population Register. A person who has changed his/her personal name can on his/her own expense announce the name change in Narodne novine.

A person using another person's name is punished for this violation with a penalty of 10.000 to 1.000.000 Croatian dinars⁷⁵ or imprisonment up to 15 days.

⁷⁴ Apparently *oduzeta poslovna sposobnost* is something like ‘unable for work’ or ‘declared incapable of managing his/her own affairs’

⁷⁵ With *Zakon o izmjenama i dopunama zakona kojima su određene novčane kazne za privredne prijestupe i prekršaje* ‘the Law on Changes and Additions to Laws which include Fines’ (Narodne novine 26/1993), article 136 says: ‘*U Zakonu o osobnom imenu (Narodne novine, br. 69/92.) u članku 14. riječi: ‘10.000 do 100.000 dinara’ zamjenjuju se riječima: “u dinarskoj protuvrijednosti 50 do 300 DEM”, that is, the dinars of this article where changed to ‘the equivalence in dinars of 50 to 300 DEM [German Marks]’.* Later, in Narodne novine 29/1994, this law was changed with *Zakon o dopunama Zakona o izmjenama i dopunama zakona kojima su određene novčane kazne za privredne prijestupe i prekršaje* (the Law on Additions to the Law on Changes and Additions to

Članak 15. Article 15.	<i>Ovlašćuje se ministar pravosuđa i uprave da po potrebi donese propise za provođenje ovoga Zakona.</i>	The Minister of Judiciary and Administration is authorised if needs be to issue rules/regulations for implementing this Law.
Članak 16. Article 16.	<i>Postupci pokrenuti na temelju Zakona o osobnom imenu („Narodne novine” br. 51/73. i 47/90.), a koji nisu pravomoćno okončani do stupanja na snagu ovoga Zakona, dovršit će se prema odredbama ovoga Zakona.</i>	Proceedings instituted on the basis of the Law on Personal Names (<i>Narodne novine</i> 51/1973 and 47/1990), which are not finished with legal validity before this Law comes into force, will be finished under the provisions of this Law.
Članak 17. Article 17.	<i>Stupanjem na snagu ovoga Zakona prestaje važiti Zakon o osobnom imenu („Narodne novine”, br. 51/73 i 47/90.).</i>	When this Law comes into force, the Law on Personal Names (<i>Narodne novine</i> 51/1973 and 47/1990) ceases to be in effect.
Članak 18. Article 18.	<i>Ovaj Zakon stupa na snagu osmoga dana od dana objave u „Narodnim novinama”.</i>	This Law comes into force on the eighth day of the day it is announced in <i>Narodne novine</i> .
	<i>Klasa: 222-01/92-01/01 Zagreb, 14. listopada 1992. Zastupnički dom Sabora Republike Hrvatske Predsjednik Zastupničkog doma Sabora Stjepan Mesić, v.r.</i>	Class: 222-01/92-01/01 Zagreb, 14 October 1992 The House of Representatives of the Croatian National Parliament. Chairman of the House of Representatives of the Croatian National Parliament Stjepan Mesić (signature).

Laws regulating the personal names of Bulgarian citizens; Law on Names from 1990 and excerpts of the Law on Registration of 1999

	ЗАКОН ЗА ИМЕНАТА НА БЪЛГАРСКИТЕ ГРАЖДАНИ (Обн., ДВ, бр.20 от 1990 г.,изм. и доп., бр. 94 от 1990 г.) (Отм., ДВ, бр. 67 от 27.07.1999 г.)	Law on Personal Names of Bulgarian Citizens	Corresponding article in the Law on Registration
Чл. 1. Art. 1.	<i>Всеки български гражданин има право на име.</i>	Every Bulgarian citizen has the right to a name.	Art. 1(3)
Чл. 2. Art.	<i>Името се състои от собствено, бащино и фамилно име. Трите части</i>	The name consists of a first name, a patronym and a surname. These three parts	Art. 9(1)

Laws which include Fines) to say (article 3): ‘the equivalence in domestic currency’ instead of dinars. Obviously this reflects the endorsement of domestic currency in the Republic of Croatia.

2.	<i>на името се вписват в акта за раждане.</i>	of the name are registered on the birth certificate.	
Чл. 3.	<i>Собственото име на лицето се определя при раждането му.</i>	The first name of a person is determined at birth.	Art. 12(1)
Art. 3.(1)			
(2)	<i>Бащиното име е собственото име на бащата.</i>	The patronym is the first name of the father.	Art. 13
(3)	<i>Фамилно име е името на дядото или на рода на бащата, с което той е известен в обществото.</i>	The surname is the name of the grandfather or the family of the father, the name he is known by in society.	Art. 14(1)
Чл. 4.	<i>Всички деца, които имат еднакъв произход, се записват с еднакво фамилно име.</i>	All children of identical origin are registered with the same surname.	Art. 14(3)
Art. 4.			
Чл. 5.	<i>Не се допуска име, което е осмиващо, опозоряващо, обществено неудобно или несъвместимо с достойнството и традицията на българския народ.</i>	Names which are ridiculing, disgraceful, socially uncomfortable or incompatible with the dignity and tradition of the Bulgarian nation are not allowed.	Art. 12(4)
Art. 5.			
Чл. 6.	<i>Бащиното име се вписва с наставка -ов, -ев, -ова, -ева съобразно пола на детето освен когато собственото име на бащата не позволява поставянето на тези наставки или те противоречат на именните традиции.</i>	The patronym is registered with the ending -ov, -ev, -ova, -eva according to the sex of the child, except when the first name of the father does not allow the addition of these endings or they contradict naming traditions.	Art. 13
Art. 6.			
Чл. 7.	<i>Собственото име на детето се определя свободно от двамата родители по взаимно съгласие и се съобщава писмено на длъжностното лице по гражданското състояние⁷⁶ в петдневен срок от раждането на детето при съставянето на акта за раждане.</i>	The first name of the child is determined freely by both parents in mutual consent and is reported in writing to the registry officials within five days of the birth of the child when signing the birth certificate.	Art. 12(1)
Art. 7.			
(1)			

⁷⁶ the длъжностното лице по гражданското състояние is a position at the office for population registers; a person in this position has special obligations within the Population Register and the right to make specified changes in it, etc. In this text this position is translated 'Registry officials' as this gives the central meaning of it.

(2)	<i>Ако родителите не постигнат съгласие за собственото име на детето, длъжностното лице по гражданското състояние вписва в акта за раждане едно от предложените от родителите имена, което сметне за подходящо. Когато родителите не посочат име на детето, името се определя от длъжностното лице по гражданското състояние.</i>	If the parents do not reach agreement on the first name of the child, the registry officials will register one, which they deem appropriate, of the names suggested by the parents on the birth certificate. When the parents do not specify a name for the child, the name is determined by the registry officials.	Art. 12(2), 12(3)
(3)	<i>Когато детето е с неустановено бащинство, собственото име на детето се определя от майката.</i>	When the identity of the father of the child is not established, the first name of the child is determined by the mother.	
Чл.	<i>Дете с неустановено</i>		Art. 15(1)
8.	<i>бащинство приема за</i>		
Art.	<i>бащино и фамилно име</i>		
8.	<i>собственото и фамилното</i>		
(1)	<i>име на майката. Собственото име на майката придобива наставка за мъжско име.</i>	A child without established paternity receives as patronym and surname the first name and surname of the mother. The first name of the mother acquires the ending for a male name.	
(2)	<i>Ако преобразуването не наподобява мъжко име, бащиното име на детето се определя от корена на собственото име на майката.</i>	If the transformed name does not resemble a male name, the patronym of the child is determined from the root of the mother's first name.	Art. 15(1)
(3)	<i>Със съгласието на бащата на майката неговото собствено име може да се впише като бащино име на детето, а за фамилно име – фамилното име на майката.</i>	With the consent of the father of the mother, his first name can be registered as patronym for the child and as surname – the surname of the mother.	Art. 15(2)
Чл.	<i>Името на дете с</i>		Art. 17
9.	<i>неустановен произход се</i>		
Art.	<i>определя от длъжностното</i>		
9.	<i>лице по гражданското състояние.</i>	The name of a child without established origin is determined by the registry officials.	
Чл.	<i>Бащиното и фамилното име</i>		Art. 16(1),
10.	<i>на дете, припознато след</i>		16(2)
Art.	<i>съставяне на акта за</i>		
10.	<i>раждане или чийто произход</i>		
(1)	<i>е установен по съдебен ред</i>	If a child is formally acknowledged after the compilation of his/her birth certificate or his/her origin is established through the	

	или на което установеният в акта за раждане произход бъде опроверган, се определят и променят по реда на чл. 7, 8 и 9.	Court or his/her origin as established on the birth certificate is refuted, his/her patronym and surname are determined and changed according to articles 7, 8 and 9.	
(2)	В едномесечен срок от установяването на произхода по съдебен ред и чрез припознаване родителите или единият от тях с писмена молба до длъжностното лице по гражданското състояние могат да поискат да се промени собственото име на детето. Промяната се извършва със съгласието на детето, ако то е навършило 14 години.	Within one month of the establishment of the origin through the Court or through acknowledgement the parents or one of them can request the change of the first name of the child, with a written application to the registry officials. The change is made with the consent of the child, if he/she has reached 14 years.	
Чл. 11.	При пълно ⁷⁷ осиновяване осиновителят може да поиска от съда, извършващ осиновяването, да се замени собственото име на осиновения с посочено от осиновителя име. Ако осиновеният е навършил 14 години, за замяната на името се иска и неговото съгласие.	When carrying through complete adoption the adoptive parent can apply to the Court that manages the adoption that the first name of the adoptive child is changed to a name specified by the adoptive parent. If the adoptive child has reached 14 years, his/her consent is needed for the change.	Art. 18(1)
Art. 11.			
(1)	За бащино и фамилно име на осиновения се вписват собственото и фамилното име на осиновителя.	The first name and the surname of the adoptive parent are registered as patronym and surname for an adopted child.	Art. 18(1)
(2)	Промените се вписват в новосъставения акт за раждане на осиновения по	The changes are registered in the recompiled birth certificate of the adoptive	
(3)			

⁷⁷ The Bulgarian Семейен кодекс, Family Codex, recognises two kinds of adoption, *пълно* and *непълно*, complete and partial adoption. The main difference between complete and partial adoption in the Bulgarian Family Codex is that while the complete adoption includes everything a legal relationship between children and parents and the family of the adoptive parents would (including that the birth parents give up their rights to the adoptee), the partial adoption is a relationship between the adoptive parents and the child, which does not include the family of the adoptive parents and does not exclude the birth parents (except that they lose their right to inherit the child) (Осиновяване 31.1.2007).

	<i>решение на съда, допуснал осиновяването.</i>	child according to the decision of the Court which permitted the adoption.	
Чл. 12.	<i>При непълно осиновяване в акта за раждане на осиновения за негов родител може да се впише</i>	When carrying through partial adoption, the adoptive parent can be registered on the birth certificate as parent of the adoptive child, if requested.	
Art. 12.	<i>осиновителят, ако това е поискано.</i>	If the adoptive child has reached 14 years of age, the change described in the 1st paragraph is made with his/her consent.	
(1)	<i>Ако осиновеният е навършил 14 години, промяната по ал. 1 става с негово съгласие.</i>	The change is made on decision of the Court which permitted the adoption.	
(2)	<i>Промяната се извършва по решение от съда, допуснал осиновяването.</i>	When interrupting adoption through Court the adoptive child regains the name he/she had before adoption. With consent of the adoptive parent or in other important circumstances the Court can prescribe that the adoptive child keeps the name given to him/her at adoption.	Art. 18(2)
Чл. 13.	<i>При прекратяване на осиновяването по съдебен ред на осиновения се възстановява името преди осиновяването му. Със съгласието на осиновителя или при важни обстоятелства съдът може да постанови осиновеният да запази името, дадено при осиновяването.</i>		
Чл. 14.	<i>При сключване на брак всеки от встъпващите в брак може да запази фамилното си име, да вземе за фамилно име фамилното име на другия съпруг или да го добави към своето фамилно име. В този случай като фамилно име може да се ползува и бащиното име на другия съпруг, ако той е известен с него в обществото.</i>	When entering a marriage each of the partners in marriage can keep his/her surname, take on the surname of the partner or add the partner's surname to his/her own surname. In this case the patronym of the partner can also be taken on as a surname, if the partner is known by his/her patronym in society.	Art. 14(2)
Art. 14.	<i>След развода съдът може да постанови съпругът да носи името на другия съпруг, ако последният е съгласен. Ако единият съпруг е станал известен с името на другия, съдът може да реши той да продължи да носи същото</i>	After divorce, the Court can prescribe that the partner will carry the name of the other partner, if he/she agrees to this. If one of the spouses has become known with his/her husband's/wife's name, the Court can	[Compare to Семейен кодекс Art. 103]

	<i>име. При изменение на обстоятелствата бившият съпруг може да поиска другият съпруг да престане да носи неговото име.</i>	decide that he/she continues to carry the same name. At a change of circumstances, the former spouse can request that the other partner stops using his/her name.	
Чл. 15.	<i>Промяна на собственото, бащиното или фамилното име може да се извърши,</i>	Change of a first name, patronym or surname is permitted when the name is	Art. 19(1)
Art. 15.	<i>когато то е осмиващо,</i>	ridiculing, disgraceful,	
(1)	<i>опозоряващо, обществено неудобно или други важни обстоятелства налагат това.</i>	socially uncomfortable or if other important circumstances require that.	
(2)	<i>Промяната на името се извършва по писмена молба, отправена до районния съд по местожителството на лицето. Районният съд се произнася по молбата по реда на чл. 436 и следващите от Гражданския процесуален кодекс. Съдът изпраща препис от влязлото в сила решение на длъжностното лице по гражданското състояние по местожителството и по месторождението на лицето за отбелязване промяната в акта за раждане и в регистъра за населението.</i>	The name change is made by a written request to the District Court of the applicant's place of residence. The District Court rules on the request according to the regulations/order described in article 436ff of the Civil Process Code. The Court sends a transcript of the decision in force to the registry officials in the place of residence and the place of birth of the person for registration of the change on the birth certificate and in the Population Register.	Art. 19(1)
(3)	<i>Промяна на име на малолетно или непълнолетно лице⁷⁸ се допуска на основанията, посочени в ал. 1. Молбата за промяна на името на малолетно лице се подава от двамата родители. Когато не може да се постигне съгласие</i>	The name change of a juvenile or under-aged person is permitted on the grounds specified in the 1st paragraph. The request of a name change of a juvenile person is made by both parents. If the parents do not reach consent, the Court can	

⁷⁸ The Bulgarian law texts recognise two kinds of under-aged persons, *малолетен* and *непълнолетен*, both translate as 'minor, juvenile' and 'under age, minor' respectively. *Малолетен* refers to children under 14 years of age, here translated 'juvenile', who have no say in legal matters and *непълнолетен* to young persons 14–18 years of age, here translated 'under-aged', who have a say in some matters, with their parents' consent (Konstantinov & Alhaug 1995: 57, footnote 25).

	<i>между двамата родители, съдът може да постанови решение по молба на един от родителите.</i>	rule on the request of one of the parents. The under-aged person submits the request in person.	
	<i>Непълнолетният подава молбата лично.</i>		
Чл. 16.	<i>Лице, което приеме или възстанови българско гражданство, може да промени името си, като му придаде българско звучене съобразно този закон.</i>	A person who becomes a Bulgarian citizen or restores his/her Bulgarian citizenship can change his/her name to add a Bulgarian sound to it in conformity with this law.	Art. 19(2), Art. 20
Art. 16.	<i>промени името си, като му придаде българско звучене съобразно този закон.</i>		
(1)	<i>Промяната на името се извършва по писмена молба, отправена до районния съд по местожителството на лицето. Районният съд се произнася по молбата по реда на чл. 436 и следващите от Гражданския процесуален кодекс. Съдът изпраща препис от влязлото в сила решение на длъжностното лице по гражданското състояние по местожителството и по месторождението на лицето за отбелязване в акта за раждане и в регистъра за населението.</i>	The name change is made with a written request to the District Court of the person's place of residence. The District Court rules on the request according to the regulations described in article 436ff of the Civil Process Code. The Court sends a transcript of the decision in force to the registry officials at the person's place of residence and the person's place of birth to register the change on the birth certificate and in the Population Register.	Art. 19(2)
(2)	<i>Промяната на името се извършва по писмена молба, отправена до районния съд по местожителството на лицето. Районният съд се произнася по молбата по реда на чл. 436 и следващите от Гражданския процесуален кодекс. Съдът изпраща препис от влязлото в сила решение на длъжностното лице по гражданското състояние по местожителството и по месторождението на лицето за отбелязване в акта за раждане и в регистъра за населението.</i>		
Чл. 17.	<i>Използването на заплаха, принуда, насилие, измама или злоупотреба с власт или друго незаконно действие при определяне, запазване, промяна или възстановяване на име се наказва по Наказателния кодекс.</i>	Use of threat, force, violence, deception or abuse of power or other illegal conduct while determining, keeping, changing or restoring a name is punished according to the Criminal Code.	
Art. 17	<i>при определяне, запазване, промяна или възстановяване на име се наказва по Наказателния кодекс.</i>		
Чл. 18.	<i>При научна, литературна, художествена, журналистическа и друга творческа дейност гражданинът може да си служи с псевдоним.</i>	In scientific, literary, art, journalistic or other creative activity a citizen can use a pseudonym.	
Art. 18.	<i>творческа дейност</i>		
(1)	<i>гражданинът може да си служи с псевдоним.</i>		
(2)	<i>По писмена молба на гражданина районният съд може да разпреди псевдонимът да се прибави към името. Съдът се</i>	On written request by the citizen, a District Court can rule that a pseudonym is added to the name. The District Court rules on the	Art. 14(4).

	<p><i>произнася по молбата по реда на чл. 436 и следващите от Гражданския процесуален кодекс. Съдът изпраща препис от влязлото в сила решение на длъжностното лице по гражданското състояние по местожителството и по месторождението на лицето за отбелязване в акта за раждане и в регистъра за населението.</i></p>	<p>request according to the regulations/order described in article 436ff of the Civil Process Code. The Court sends a transcript of the decision in force to the registry officials in the place of residence and the place of birth of the person for registration of the change on the birth certificate and in the Population Register.</p>
Чл. 19.	<p><i>Всеки гражданин може да иска от друго лице да прекрати незаконното носене или служене с името му. За имуществените и неимуществените вреди от това той има право на обезщетение съгласно закона.</i></p>	<p>Every citizen can demand that another person ceases to illegally call himself/herself by the first citizen's name or ceases to use his/her name. For material and immaterial damages of this he/she has the right to compensation according to the law.</p>
Art. 19.	<p><i>Разпоредбата на ал. 1 се прилага и за защита на псевдоним от лице, което първо по време си е послужило с псевдонима.</i></p>	<p>The stipulation of the 1st paragraph is applied also to protection of a pseudonym of a person, who was at the time first to use this pseudonym.</p>
(1)	<p>ПРЕХОДНИ И ЗАКЛЮЧИТЕЛНИ РАЗПОРЕДБИ</p>	<p>Transitional and concluding stipulations</p>
(2)	<p>Art. 19a</p>	
§1.	<p><i>Отменя се чл. 6 от Закона за лицата и семейството (обн., ДВ, бр. 182 от 1949 г.; попр., бр. 103 от 1949 г.; изм., Изв., бр. 12 от 1951 г., бр. 12 и 92 от 1952 г., бр. 15 от 1953 г.; попр., бр. 16 от 1953 г.; изм., бр. 89 от 1953 г., бр. 90 от 1955 г., бр. 90 от 1956 г., бр. 50 от 1961 г., ДВ, бр. 23 от 1968 г., бр. 36 от 1979 г., бр. 41 от 1985 г., бр. 46 от 1989 г.).</i></p>	<p>With this law the The Law on Persons and Families is revoked.</p>
§2.	<p><i>(Изм. - ДВ, бр. 94 от 1990 г.)</i></p>	
(1)	<p><i>Българските граждани, на които принудително са заменени имената, могат по свое желание да</i></p>	<p>Bulgarian citizens whose names were replaced by force can if they wish restore their former names.</p>

- възстановят предишните си имена.*
- (2) *Възстановяването на имената по предходната алинея се извършва от длъжностното лице по гражданското състояние по писмено заявление на гражданите.* The restoring of names in the previous paragraph is made by registry officials on written request by the citizens.
- (3) *Решението на длъжностното лице по гражданското състояние подлежи на административно и съдебно обжалване по реда на Закона за административното производство.* The decision of the registry officials is subject to administrative and Court appeal according to the regulations of the Law on Administrative Procedures.
- (4) *По реда на ал. 2 могат да се възстановяват или променят имената на малолетни деца, ако имената на родителите или на един от тях са били принудително заменени. Заявлението в този случай се подава от двамата родители или от настойниците. При разногласие спорът се решава от районния съд след изслушване на родителите или настойниците, а при необходимост и на детето. Непълнолетните подават заявлението лично.* According to the regulations in the 2nd paragraph the names of juvenile children can be restored or changed, if the names of their parents or one of the parents were changed by force. The request is in that case submitted by both parents or the guardians. In case the parents or guardians do not reach consent, the dispute is solved by the District Court after hearing the parents or the guardians and when necessary also the child. Those under-age submit the request in person.
- (5) *Пълнолетните български граждани, родени след като на техните родители или на един от тях са били принудително заменени имената, могат да променят имената си по реда на ал. 2, а имената на техните непълнолетни малолетни деца могат да се променят по реда на ал. 4.* Adult Bulgarian citizens, born after their parents or one of them were forced to change their names, can change their names according to the regulations of the 2nd paragraph and the names of their under-aged and juvenile children can be changed according to the regulations of the 4th paragraph.
- (6) *Възстановяването или промяната на бащините и* Restoring or change of patronyms and surnames can

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| | <i>фамилните имена може да се извършва по желание на гражданите и без съответните наставки, посочени в член 6 на този закон.</i> | be done on the wish of citizens also without the corresponding endings specified in article 6 of this law. |
| (7) | <i>Производството по предходните алинеи и свързаната с него подмяна на документи се освобождават от държавни такси.</i> | The procedure of the previous paragraphs and the substitution of documents this entails are freed from state fees. |
| (8) | <i>Редът за възстановяване и промяна на имената по предходните алинеи се прилага за срок от 3 години от влизане на този закон в сила.</i> | The order for restoring and changing of names by the previous paragraphs is applied within 3 years of the time when this law comes into force. |
| (9) | <i>Редът за възстановяване и промяна на имената по този параграф се прилага при строго спазване на доброволно и свободно изразената воля на заявителя.</i> | The order for restoring and changing of names according to these paragraphs is applied with strict adherence to the voluntarily and freely expressed wish of the claimant. |
| (10) | <i>Използването на насилие, заплаха и злоупотреба с власт или други незаконни действия при възстановяване или промяна на името, както и за да не се възстанови или промени името по този параграф, се наказва по Наказателния кодекс.</i> | Use of violence, threat and abuse of power or other illegal conducts when restoring or changing a name, as well as not restoring or changing a name according to this paragraph, is punished in accordance with the Criminal Code. |
| (11) | <i>За неуредените въпроси, свързани с възстановяване и промяна на имената по този параграф, се прилагат разпоредбите на Наредбата за гражданско състояние.</i> | For unsolved questions connected to restoring and changing of names according to this paragraph, the regulations of the Decrees of the Registry Office are applied. |
| §3. | <i>(Нов - ДВ, бр. 94 от 1990 г.)
Образуваните пред съдилищата дела за възстановяване или промяна на имената по & 2 се прекратяват и се изпращат на съответните</i> | Formed cases in Courts for restoring or change of names according to paragraph 2 are discontinued interrupted and sent to the corresponding registry officials. |

- §4. *длъжностни лица по гражданското състояние. (Предишен & 3 - ДВ, бр. 94 от 1990г.) Изпълнението на закона се възлага на министъра на правосъдието.*
- Implementation of this law is entrusted to the Minister of Justice.

The Law on Civil Registration: a selection

	Закон за гражданската регистрация	The Law on Civil Registration	Corresponding article in the Law on Names
Чл. 1.	<i>Този закон урежда условията и реда за гражданската регистрация на физическите лица в Република България.</i>	This law regulates the conditions and terms for registration of physical persons in the Republic of Bulgaria.	
Art. 1.	<i>Гражданска регистрация е вписване на събитията раждане, брак и смърт в регистрите за гражданско състояние и вписване на лицата в регистрите на населението.</i>	The registration of citizens consists of registering births, marriages and deaths in the Registers of Citizens and registering people in the Population Register.	
(1)	<i>Гражданската регистрация включва съвкупност от данни за едно лице, които го отличават от другите лица в обществото и в семейството му в качеството на носител на субективни права, като име, гражданство, семейно положение, родство, постоянен адрес и др.</i>	The registration of citizens entails the whole of facts for one person, which separates him/her from other persons in society and his/her family as an owner of subjective rights such as name, citizenship, family circumstances, kinship, permanent address etc.	Art. 1
Чл. 8.	<i>Основни данни за гражданската регистрация на лицата са техните:</i>	Basic data for Civil registration are:	Corresponding article in the Law on Names
(1)	<i>1. име;</i>	name;	
	<i>2. дата – ден, месец, година, и място на раждане;</i>	date – day, month, year and place of birth;	
	<i>3. пол;</i>	sex;	
	<i>4. гражданство;</i>	citizenship;	
	<i>5. единен граждански</i>	a unique citizen number.	

	номер.	
(2)	<i>В данните за гражданската регистрация на чужденците в Република България се включва и личният номер на чужденеца.</i>	In the data for civil registration of foreign citizens in the Republic of Bulgaria the personal number of the foreigner is enclosed.
Чл. 9.	<i>Името на гражданите на Република България и на чужденците, родени на територията на Република България⁷⁹, се състои от собствено, бащино и фамилно име. Трите части на името се вписват в акта за раждане.</i>	The name of Bulgarian citizens and foreigners, born on the territory of the Republic of Bulgaria, consists of a first name, a patronym and a surname. These three parts of the name are registered on the birth certificate.
Art. 9.		Art. 2
(1)	<i>При съставяне на акт за раждане на български гражданин, роден извън територията на Република България, бащиното и фамилното му име могат да се впишат с наставки -ов или -ев и окончание съобразно пола, ако това е писмено заявено от родителите до три години от раждането на лицето.</i>	When compiling the birth certificate for a Bulgarian citizen born outside the Republic of Bulgaria, the patronym and the surname can be registered with -ov or -ev and an ending according to the sex of the child, if this is reported in writing by the parents within three years of the birth.
(3)	<i>Името на чужденец, роден на територията на Република България, се вписва така, както е заявено от родителите му.</i>	The name of a foreign citizen, born in the Republic of Bulgaria, is registered according to the parents report.
(4)	<i>Името на чужденец, роден извън територията на Република България, се вписва в регистрите за гражданско състояние и в регистрите за населението така, както е изписано в националния му документ за самоличност или в акта за раждане, независимо от колко части се състои.</i>	The name of a foreign citizen, born outside the Republic of Bulgaria, is registered in the Civil Register and the Population Register as it is written on his national identity document or birth certificate, regardless of how many parts the name consists.

⁷⁹ The 2004 version of the law says *Името на български гражданин, роден на територията на Република България* ‘the name of Bulgarian citizens, born on the territory of the Republic of Bulgaria’ and thus excludes foreign citizens born in Bulgaria.

<i>Имена на българските граждани</i>	Names of Bulgarian Citizens	Corresponding article in the Law on Names
Чл. 12. Собственото име на всяко лице се избира от родителите му и се съобщава писмено на длъжностното лице по гражданското състояние при съставяне на акта за раждане.	The first name is chosen by the parents and reported in writing to the registry officials when compiling the birth certificate.	Art. 7(1)
(2) Ако двамата родители не са постигнали съгласие за името, длъжностното лице вписва в акта за раждане само едно от имената, предложени от родителите.	If the parents have not reached agreement on the first name, the registry officials register on the birth certificate only one of the names, suggested by the parents.	Art. 7(2)
(3) Ако родителите не посочат име, длъжностното лице определя името, което сметне за най-подходящо в случая.	If the parents do not specify a name, the registry officials determine a name, which they see as most appropriate in the circumstances.	Art. 7(2)
(4) Ако избраното име на детето е осмиващо, опозоряващо, обществено неприемливо или несъвместимо с националната чест на българския народ, длъжностното лице има право да откаже вписването му в акта за раждане, като приложи разпоредбите на ал. 2 и 3.	If the name chosen for a child is ridiculing, disgraceful, socially uncomfortable or incompatible with the national pride of the Bulgarian nation, the registry officials have the right to refuse registering the name on the birth certificate and apply the stipulations in the 2nd and 3rd paragraphs.	Art. 5
Чл. 13. Бащиното име на всяко лице се образува от собственото име на бащата и се вписва с наставка -ов или -ев и окончание съобразно пола на детето, освен когато собственото име на бащата не позволява поставянето на тези окончания или те противоречат на семейната, етническата или религиозната традиция на лицето ⁸⁰ .	The patronym of each person is formed from the first name of the father and registered with the -ov or -ev and an ending according to the sex of the child, except when the first name of the father does not allow the addition of these endings or they conflict with the tradition of the family, ethnic group or religion of the person.	Art. 3(2) and 6
Чл. 14. Фамилното име на всяко лице е фамилното или бащиното име на бащата с наставка -ов или -ев и окончание съобразно пола на детето, освен ако семейната, етническата или религиозната традиция на лицето ⁸¹ налагат друго.	The surname of each person is the surname or the patronym of the father, with the suffix -ov or -ev and an ending according to the sex of the child, except when the tradition of the family, ethnic group or religion of the person dictate otherwise.	Art. 3(3)
(2) Всяко лице при встъпване в граждански брак може да вземе за фамилно име или да добави към	Both partners entering a civil marriage can, as a surname, take or add to his/her surname the	Art. 14(1)

⁸⁰ Supplement in 96/2004 says *семейните, етническите или религиозните традиции на родителите* in the plural: 'traditions of the family, the ethnic group or the religion of the parents'.

⁸¹ Supplement in 96/2004 says *семейните, етническите или религиозните традиции на родителите* in the plural: 'traditions of the family, the ethnic group or the religion of the parents'.

	<i>фамилното си име фамилното или бащиното име на другия съпруг.⁸²</i>	surname or patronym of the partner.	
(3)	<i>Деца от едни и същи родители се вписват с еднакво фамилно име.</i>	Children with the same parents are registered with the same surname.	Art. 4
(4)	<i>Когато едно лице е известно в обществото с псевдоним, същото лице може по решение на съда да прибави псевдонима към своето име.</i>	When a person is known in society by his/her pseudonym, the pseudonym can, by decision of the Court, be added to his/her name.	Art. 18(2)
Чл. 15. Art. 15.	<i>Бащиното име на дете, на което е установена само майката, се образува от собственото име на майката или неговия корен, а за фамилно име се взема фамилното име на майката или името на нейния баща.</i>	If the identity of the mother but not the father of a child is established, the patronym of the child is created from the first name of the mother, or from the root of the mother's name and as a surname the surname of the mother or her father is registered.	Art. 8(1)
(1)	<i>В случаите по ал. 1 със съгласието на бащата на майката неговото име може да се вземе за бащино име на детето. В този случай за фамилно име се взема фамилното име на майката.</i>	In the circumstances described in the 1st paragraph and with consent from the mother's father, his name can be registered as the patronym of the child. In this case the surname of the child is to be the surname of the mother.	Art. 8(1)–(3)
Чл. 16. Art. 16.	<i>Името на детето, припознато след съставянето на акта за раждане, се определя по реда на този закон.</i>	The name of a child, formally acknowledged after the compilation of the birth certificate, is determined according to this law.	Art. 10(1)
(1)	<i>Името на дете, произходът на което е установен по съдебен ред, се определя от съда по реда на този закон.</i>	The name is determined according to this law, when a child's origin is established through the Court.	Art. 10(1)
Чл. 17. Art. 17.	<i>Името на дете, родителите на което не са известни, се определя от длъжностното лице.</i>	The name is determined by the registry officials, when a child's parents are not known.	Art. 9
Чл. 18. Art. 18.	<i>При осиновяване собственото име на детето се определя от съда според желанието на осиновителите и детето, ако е навършило 14 години. При пълно осиновяване бащиното и фамилното име се определят според името на осиновителя по реда на този закон. При непълно осиновяване бащиното и фамилното име могат да се променят по решение на съда при желание на осиновителите и детето, ако е навършило 14 години</i>	At adoption the first name of the child is determined by the Court according to the wishes of the adoptive parents and the child, if he/she has reached 14 years of age. When carrying through with complete adoption, the patronym and the surname are determined according to the name of the adoptive parents according to the regulations of this law. When carrying through with partial adoption, the patronym and the surname can be changed by	Art. 11–13

⁸² In the supplement to 96/2004 this paragraph is changed into the following: *Фамилното име при сключване на граждански брак се формира съгласно правилата на Семейния кодекс.* 'The surname at marriage is formed according to the regulations of the Family Codex.'

⁸³ With the 2004 changes to this law (Държавен вестник 96/2004) the organisation of these paragraphs was changed, with the same effect as the previous version. Thus: (1)

		decision of the Court and when so wished by the adoptive parents, as well as the child, if he/she has turned 14.	
(2)	<i>При прекратяване на осиновяването по съдебен ред на осиновеното лице се възстановява името преди осиновяването му. Със съгласието на осиновителя или при важни обстоятелства съдът може да постанови осиновеното лице да запази името, дадено при осиновяването.</i> ⁸⁴	When interrupting adoption through Court the adoptive child regains the name he/she had before adoption. With consent of the adoptive parent or in other important circumstances the Court can prescribe that the adopted child keeps the name given to him/her at adoption.	
Чл. 19. Art. 19.	<i>Промяната на собствено, бащино или фамилно име се допуска от съда въз основа на писмена молба на заинтересувания, когато то е осмиващо, опозоряващо или обществено неприемливо, както и в случаите, когато важни обстоятелства налагат това.</i>	Change of first name, patronym or surname is permitted by the Court upon written request of the parties, when the name is ridiculing, disgraceful, or socially uncomfortable, as well as when other important circumstances require thus.	Art. 15
(1)	<i>осмиващо, опозоряващо или обществено неприемливо, както и в случаите, когато важни обстоятелства налагат това.</i>		
(2)	<i>Лице от български произход⁸⁵, придобило или възстановило българското си гражданство, може да промени бащиното и фамилното си име с наставка -ов или -ев и окончание съобразно пола му, както и да побългари собственото си име по реда на бързите производства по Гражданския процесуален кодекс. Тези производства се освобождават от държавни такси.</i>	Persons of Bulgarian origin, who gain or restore their Bulgarian citizenship, can change their patronyms and surnames to ones with -ov or -ev and an ending according to their sex, as well as make their first names more Bulgarian, according to the regulations of quick proceedings in the Civil Process Code. These proceedings are freed from state fees.	Art. 16
(3)	<i>(Отм. - ДВ, бр. 28 от 2001 г.).</i>		
(4)	<i>(Отм. - ДВ, бр. 28 от 2001 г.).</i>		
(5)	<i>(Отм. - ДВ, бр. 28 от 2001 г.).</i>		
(6)	<i>(Отм. - ДВ, бр. 28 от 2001 г.).</i>		
Чл. 19а. Art.	<i>(Нов - ДВ, бр. 28 от 2001 г.) (1) Българските граждани, на които принудително са променени</i>	Bulgarian citizens whose names were forcibly changed, can if they wish restore their former names.	Paragraphs 1–4 of the Transitional and concluding

При осиновяване собственото име на детето се определя от съда според желанието на осиновителите. Ако детето е навършило 14 години, за промяна на собственото име се иска и неговото съгласие. (2) При пълно осиновяване бащиното и фамилното име се определят според името на осиновителя по реда на този закон. (3) При непълно осиновяване бащиното и фамилното име могат да се променят по решение на съда при желание на осиновителите. Ако детето е навършило 14 години, се иска и неговото съгласие. (4) При прекратяване на осиновяването по съдебен ред на осиновеното лице се възстановява името преди осиновяването му. Със съгласието на осиновителя или при важни обстоятелства съдът може да постанови осиновеното лице да запази името, дадено при осиновяването.

⁸⁴ In the changed version (Държавен вестник 96/2004) this paragraph is the 4th (4), otherwise identical.

⁸⁵ With the supplement of 2004 (Държавен вестник 96/2004) *от български произход* 'of Bulgarian origin' is removed.

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| 19a. | <i>имената, могат по свое желание да възстановят предишните си имена.</i> | stipulations of the Law on Names. |
| (2) | <i>Възстановяването на имената по ал. 1 се извършва с решение на длъжностното лице по гражданското състояние по писмено заявление на молителя след нотариална заверка на подписа му от нотариус⁸⁶. Решението на длъжностното лице подлежи на обжалване от заинтересуваните лица и от прокурора по реда на Закона за административното производство.</i> | The restoring of names according to the 1st paragraph is made at the decision of the registry officials with a written statement of the claimant after a notarial authentication of the claimant's signature. The decision of the registry officials is subject to appeal by persons with interests at stake and the Public Prosecutor according to the regulations of the Law on Administrative Procedures. |
| (3) | <i>По реда на ал. 2 могат да се възстановят или променят имената на непълнолетни, ако имената на техните родители или на единия от тях са принудително променени. Заявлението в този случай се подава от двамата родители или настойниците. При разногласие между родителите или настойниците спорът се решава от районния съд.</i> | According to the regulations in the 2nd paragraph, the names of under-aged children can be restored or changed, if the names of their parents or one of the parents were changed by force. The request is in that case submitted by both parents or guardians. In case the parents or guardians do not reach consent, the dispute is solved by the District Court. |
| (4) | <i>По реда на ал. 2 могат да променят имената си и българските граждани, родени след като имената на техните родители или на един от тях са били принудително променени, а имената на техните непълнолетни деца могат да се променят по реда на ал. 3.</i> | Bulgarian citizens, born after one or both of their parents were forced to change their names, can change their names according to the regulations in the 2nd paragraph. The names of their under-aged children can be changed according to the regulations in the 3rd paragraph. |
| Чл. 20.
Art. 20. | <i>При придобиване или възстановяване на българско гражданство лице от български произход, ако желае, може да приеме бащино или фамилно име с наставка -ов или -ев и окончание според пола му, както и да побългари собственото си име. Тези изменения в имената се отразяват в указа на президента на Република България, с който придобиват или възстановяват българското си гражданство.</i> | A person of Bulgarian origin who receives or restores his/her Bulgarian citizenship can, if he/she wishes, take on the patronym or surname with -ov or -ev and an ending according to his/her sex, as well as make his/her first name more Bulgarian. These name changes are reflected in the decree of the President of the Republic of Bulgaria, according to which Bulgarian citizenship is acquired or restored. |
| Чл. 21.
Art. 21. | <i>Имената на гражданите в българските документи за самоличност се изписват в следния ред: фамилно име, собствено име,</i> | art. 16
On Bulgarian identity documents, the names of citizens are written in the following order: surname, first name, patronym. |

⁸⁶ With the supplement of 2004 (Държавен вестник 96/2004) *от нотариус* 'by a notary' is removed.

- | | | |
|-----|---|---|
| (1) | <i>бащино име.⁸⁷</i> | |
| (2) | <i>В българските официални документи:</i>
<i>1. съставните фамилни имена се изписват с тире помежду им;</i>
<i>2. фамилните имена се изписват без съкращения.</i> | On official Bulgarian documents:

Surnames with several parts are written with a hyphen between the parts.
Surnames are written out without abbreviations. |
| (3) | <i>Останалите изисквания към имената в българските официални документи се определят от Министерския съвет.</i> | Other demands on the names in official Bulgarian documents are determined by the Council of Ministers. |

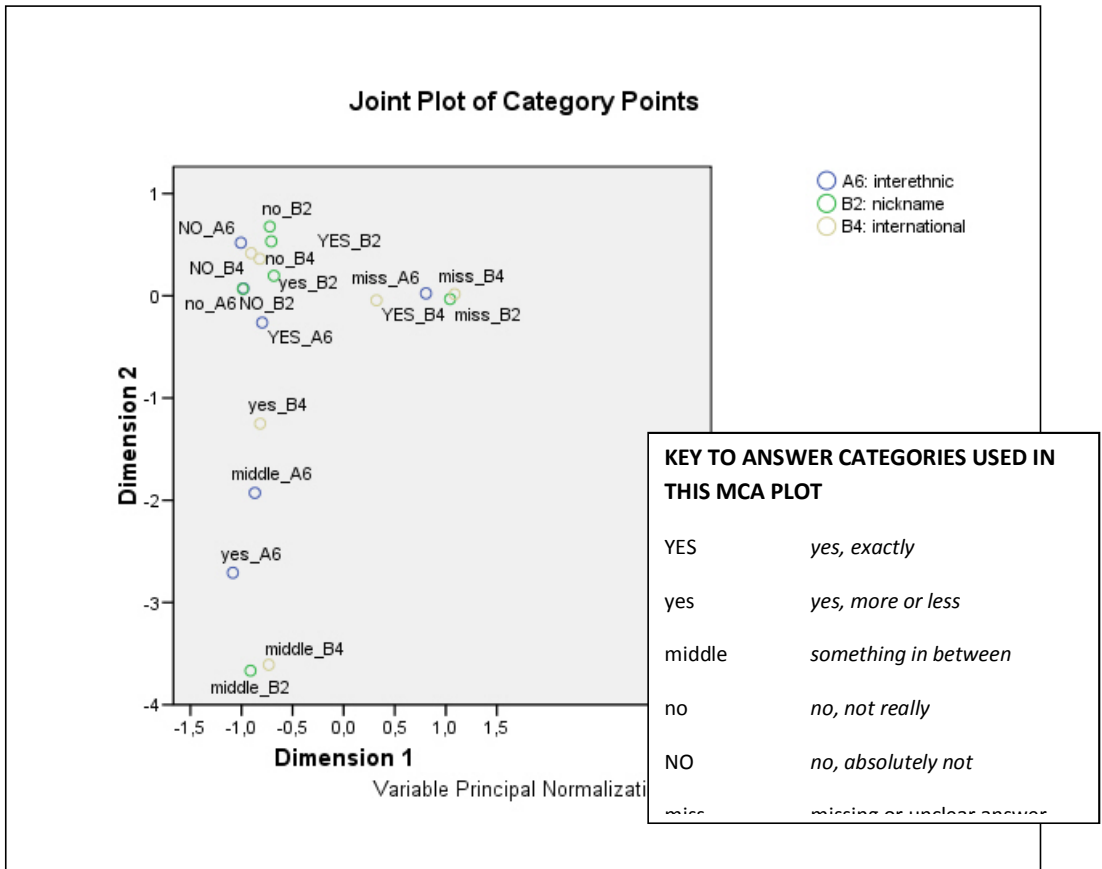
⁸⁷ With the supplement of 2004 (Държавен вестник 96/2004) this article is removed in its entirety.

Appendix VIII – Note on interpreting MCA plots

In Multiple Correspondence Analysis (MCA), the main result is the visualisation of numerical data. In the visuals, similarities show as closeness on the X or Y axis; the closer two points are to each other, the more similar they are in this analysis, within these dimensions. For simplicity I use only two-dimensional visualisations; MCA makes use of more dimensions when needed. No importance is given to whether something is on the right or left or up or down; different MCA visualisations cannot be compared on a numerical basis; although the plots here have numbers on the axes, we cannot compare plot 1 to plot 2 based on these numbers. On the other hand, MCA also produces numbers and for our purposes the most interesting number is which axis (usually the x-axis, which usually depicts dimension 1) describes how much of the variance in the analysis used.

In the joint plot of category points below, dimension 1, on the x-axis, describes 87.5% of the variance between these three variables and dimension 2, on the y-axis, describes 51.5% of the variance between these three variables. Thus, dimension 1 is more interesting as it depicts a greater percentage of the overall variance than dimension 2, but both are to be looked at. This joint plot is on variables A6, B2 and B4 in the Sofia data.

This plot shows that on dimension 1 (if it helps, imagine a vertical ruler and put it on 0), the missing and unclear answers (miss_A6, miss_B2 and miss_B4) and ‘yes, exactly’ answers (YES_B4) are more similar to each other than to the rest; miss_B2 and miss_B4 are almost overlapping (the small circles overlap, but as the actual points are in the centre of the circle, they are slightly apart), miss_A6 is close to them and YES_B4 is slightly more to left, but still closer to these than any of the other category points. In answers this means that those who have left one of these questions (A6, B2 or B4) empty on the questionnaire, have also left the other two empty and of those who have answered ‘yes, exactly’ (here shown by capital letters in YES) on B4 have left the other two empty more systematically than they answered anything else on A6 or B2.



Now we could go on to look at the other things this plot shows; for instance, what category points are on the extreme left on dimension 1: yes_A6, NO_A6, NO_B2, NO_B4, middle_A6; clearly A6 is in some systematic way different than the other two variables, as is answering ‘no, absolutely not’. Most category points are clustered together on dimension 2, but these are not: yes_B4, middle_A6, yes_A6, middle_B4, middle_B2 – so how do they differ from the others?

This is the main use of MCA; after this additional information is sought through new MCA plots as well as cross-tabulations, and by looking at individual questionnaires and comparing them to the others. Finding systematic differences between variables and categories is, however, very difficult from cross-tabulations and looking at individual data alone.

Appendix IX – Testing for significance with χ^2 and Cramér's V

The variables on name choice (A series and B series) are cross-tabulated with city, that is compared between Zagreb and Sofia and tested for statistical significance through χ^2 . In these tests the missing or unclear answers are omitted. Pearson's χ^2 test was used to see whether the distribution of answers within the variable is random or dependent on the data set at a statistically significant level (5% or less; thus the p-value needs to be 0.05 or smaller). I allowed 20% of the cells to have an expected value less than 5, but none of the cells to have an expected value of 0; when the expected values for any of the cells are less than 5, this is indicated below the table (the expected value is not 0 in any of the tests here reported). If no indication is given, all of the cells in the table have an expected value more than 5. For some of the tests combining response categories produces satisfactory expected values in the new cross-tabulations; however, I have not combined answer categories that in my opinion do not belong together.

When the expected values are satisfactory, the degrees of freedom (df), the significance level (p-value) and the χ^2 value are given below the table and Cramér's V test is used to explore the effect size of the association. The effect sizes are interpreted as relative within the data sets and so a small effect size is 0.12–0.199, medium is 0.220–0.351 and large is 0.408–0.497.

Overview of test results

(no – the expected values are not satisfactory; comb – combined categories; p – p-value is not 0.05 or smaller; small/medium/large – Cramér's effect size)

TRADITION

core variables: A4 LARGE, A5 p, B6 MEDIUM, B7 LARGE

minor variables: A2 p, A9 SMALL, B5 p, B8 no

INTERNATIONAL

A6 LARGE, B4 MEDIUM

AESTHETIC VALUES AND POSITIVE MEANINGS

A7 comb SMALL, A8 p, B1 p

CURRENT NAMES

A3 MEDIUM, B5 p, B9 p, B10 no

SPECIAL NAMES

A1 SMALL, A3 MEDIUM, B2 MEDIUM, B3 MEDIUM, B10 no

A1 unusual		City		Total
		Zagreb	Sofia	
yes, exactly		17	8	25
	% within City	9.0%	4.7%	6.9%
yes, more or less		28	15	43
	% within City	14.9%	8.7%	11.9%
something in between_A1		28	14	42
	% within City	14.9%	8.1%	11.7%
no, not reallyA1		29	27	56
	% within City	15.4%	15.7%	15.6%
no, absolutely notA1		86	108	194
	% within City	45.7%	62.8%	53.9%
Total		188	172	360
	% within City	100.0%	100.0%	100.0%

χ^2 13.719, df 4, p 0.008

Cramér's V 0.195

The χ^2 analysis shows that this cross-tabulation is dependent at a statistically significant level and Cramér's V shows a small effect size.

According to these tests, the distribution of the responses to the question on unusual names (A1) is dependent on the city, so Zagreb responses are different than the Sofia responses, but the effect size of the association is small.

A2 common		City		Total
		Zagreb	Sofia	
yes, exactly_A2		22	27	49
	% within City	11.8%	14.9%	13.4%
yes, more or less_A2		47	34	81
	% within City	25.3%	18.8%	22.1%
something in between_A2		37	31	68
	% within City	19.9%	17.1%	18.5%
no, not reallyA2		39	36	75
	% within City	21.0%	19.9%	20.4%
no, absolutely notA2		41	53	94
	% within City	22.0%	29.3%	25.6%
Total		186	181	367
	% within City	100.0%	100.0%	100.0%

χ^2 4.711, df 4, p 0.318

The Cramér's V test is not used, as the p-value of the χ^2 test is larger than 0.05.

The distribution of the responses in this cross-tabulation is not dependent on the data set at a statistically significant level.

A3modern		City		Total
		Zagreb	Sofia	
yes, exactly_A3		26	22	48
	% within City	14.0%	12.0%	13.0%
yes, more or less_A3		37	20	57
	% within City	19.9%	10.9%	15.4%
something in between_A3		38	40	78
	% within City	20.4%	21.9%	21.1%
no, not reallyA3		39	23	62
	% within City	21.0%	12.6%	16.8%
no, absolutely notA3		46	78	124
	% within City	24.7%	42.6%	33.6%
Total		186	183	369
	% within City	100.0%	100.0%	100.0%

χ^2 17.819, df 4, p 0.001

Cramér's V 0.220

The χ^2 analysis shows that this cross-tabulation is dependent at a statistically significant level and Cramér's V shows a medium effect size.

According to these tests, the distribution of the responses to the question of choosing a modern name (A3) is dependent on the data set so that Zagreb responses are different than the Sofia responses and the effect size of the association is medium.

A4 hereditary		City		Total
		Zagreb	Sofia	
yes, exactly_A4		33	113	146
	% within City	16.9%	44.5%	32.5%
yes, more or less_A4		12	42	54
	% within City	6.2%	16.5%	12.0%
something in between_A4		9	19	28
	% within City	4.6%	7.5%	6.2%
no, not reallyA4		19	13	32
	% within City	9.7%	5.1%	7.1%
no, absolutely notA4		122	67	189
	% within City	62.6%	26.4%	42.1%
Total		195	254	449
	% within City	100.0%	100.0%	100.0%

χ^2 74.742, df 4, p 0.000

Cramér's V 0.408

The χ^2 analysis shows that this cross-tabulation is dependent at a statistically significant level and Cramér's V shows a large effect size.

According to these tests, the distribution of the responses to the question of choosing a name that is hereditary in the family (A4) is dependent on the data set so

that the Zagreb responses are different from the Sofia responses and the effect size of the association is large.

A5 tradition		City		Total
		Zagreb	Sofia	
yes, exactly_A5		42	53	95
	% within City	20.9%	28.3%	24.5%
yes, more or less_A5		41	32	73
	% within City	20.4%	17.1%	18.8%
something in between_A5		23	19	42
	% within City	11.4%	10.2%	10.8%
no, not reallyA5		25	28	53
	% within City	12.4%	15.0%	13.7%
no, absolutely notA5		70	55	125
	% within City	34.8%	29.4%	32.2%
Total		201	187	388
	% within City	100.0%	100.0%	100.0%

χ^2 4.234, df 4, p 0.375

The Cramér's V test is not used, as the p-value of the χ^2 test is larger than 0.05.

The distribution of the responses in this cross-tabulation is not dependent on the data set at a statistically significant level.

A6 interethnic		City		Total
		Zagreb	Sofia	
yes, exactly_A6		45	10	55
	% within City	23.8%	6.2%	15.7%
yes, more or less_A6		46	13	59
	% within City	24.3%	8.1%	16.9%
something in between_A6		22	10	32
	% within City	11.6%	6.2%	9.1%
no, not reallyA6		31	31	62
	% within City	16.4%	19.3%	17.7%
no, absolutely notA6		45	97	142
	% within City	23.8%	60.2%	40.6%
Total		189	161	350
	% within City	100.0%	100.0%	100.0%

χ^2 62.432, df 4, p 0.000

Cramér's V 0.422

The χ^2 analysis shows that this cross-tabulation is dependent at a statistically significant level and Cramér's V shows a large effect size.

According to these tests, the distribution of the responses to the question of choosing a name that is usual also outside 'our ethnic group' (A6) is dependent on the

data set so that Zagreb responses are different than the Sofia responses and the effect size of the association is large.

		City		Total
		Zagreb	Sofia	
A7 beautiful				
yes, exactly_A7		179	153	332
	% within City	84.4%	69.5%	76.9%
yes, more or less_A7		22	51	73
	% within City	10.4%	23.2%	16.9%
something in between_A7		4	13	17
	% within City	1.9%	5.9%	3.9%
no, not reallyA7		1	0	1
	% within City	0.5%	0.0%	0.2%
no, absolutely notA7		6	3	9
	% within City	2.8%	1.4%	2.1%
Total		212	220	432
	% within City	100.0%	100.0%	100.0%

4 cells (40.0%) have expected count less than 5.

In this cross-tabulation, too many cells have an expected count of less than 5 and thus these test values are not used. However, combining the positive and negative responses produces a cross-tabulation with satisfactory expected values:

		City		Total
		Zagreb	Sofia	
A7 beautiful				
beautiful		201	204	405
	% within City	94.8%	92.7%	93.8%
A7m		4	13	17
	% within City	1.9%	5.9%	3.9%
not_beautiful		7	3	10
	% within City	3.3%	1.4%	2.3%
Total		212	220	432
	% within City	100.0%	100.0%	100.0%

1 cells (16.7%) have expected count less than 5.

χ^2 6.241, df 2, p 0.044

Cramér's V 0.120

Fewer than 20% of the cells have an expected count of less than 5. Thus, this test value is used. The p-value is (just) below 0.05, so the test is significant and Cramér's V is 0.120, which is a small effect size.

The concise cross-tabulation for beautiful names (A7), combining the positive and the negative answers respectively, shows that the responses are dependent on whether

they are from Zagreb or Sofia, but the effect size of the association is small (the smallest in this comparison).

A8 surname		City		Total
		Zagreb	Sofia	
yes, exactly_A8		56	47	103
	% within City	29.6%	26.9%	28.3%
yes, more or less_A8		51	46	97
	% within City	27.0%	26.3%	26.6%
something in between_A8		28	33	61
	% within City	14.8%	18.9%	16.8%
no, not reallyA8		25	12	37
	% within City	13.2%	6.9%	10.2%
no, absolutely notA8		29	37	66
	% within City	15.3%	21.1%	18.1%
Total		189	175	364
	% within City	100.0%	100.0%	100.0%

$\chi^2 6.462$, df 4, p 0.167

The Cramér's V test is not used, as the p-value of the χ^2 test is larger than 0.05.

The distribution of the responses in this cross-tabulation is not dependent on the data set at a statistically significant level.

A9 community		City		Total
		Zagreb	Sofia	
yes, exactly_A9		23	7	30
	% within City	12.3%	4.2%	8.5%
yes, more or less_A9		20	13	33
	% within City	10.7%	7.9%	9.4%
something in between_A9		10	6	16
	% within City	5.3%	3.6%	4.5%
no, not reallyA9		25	14	39
	% within City	13.4%	8.5%	11.1%
no, absolutely notA9		109	125	234
	% within City	58.3%	75.8%	66.5%
Total		187	165	352
	% within City	100.0%	100.0%	100.0%

$\chi^2 13.894$, df 4, p 0.008

Cramér's V 0.199

The χ^2 analysis shows that this cross-tabulation is dependent at a statistically significant level and Cramér's V shows a small effect size.

According to these tests, the distribution of the responses to the question of choosing a name that is a sign that we belong to a certain ethnic or religious

community (A9) is dependent on the data set so that Zagreb responses are different than the Sofia responses and the effect size of the association is small.

B1 meaning		City		Total
		Zagreb	Sofia	
yes, exactly_B1		75	115	190
	% within City	34.9%	45.3%	40.5%
yes, more or less_B1		32	34	66
	% within City	14.9%	13.4%	14.1%
something in between_B1		24	27	51
	% within City	11.2%	10.6%	10.9%
no, not reallyB1		23	23	46
	% within City	10.7%	9.1%	9.8%
no, absolutely notB1		61	55	116
	% within City	28.4%	21.7%	24.7%
Total		215	254	469
	% within City	100.0%	100.0%	100.0%

$\chi^2 5.765$, df 4, p 0.217

The Cramér's V test is not used, as the p-value of the χ^2 test is larger than 0.05.

The distribution of the responses in this cross-tabulation is not dependent on the data set at a statistically significant level.

B2 nickname		City		Total
		Zagreb	Sofia	
yes, exactly_B2		5	20	25
	% within City	2.6%	10.3%	6.4%
yes, more or less_B2		3	24	27
	% within City	1.5%	12.3%	6.9%
something in between_B2		5	11	16
	% within City	2.6%	5.6%	4.1%
no, not reallyB2		25	34	59
	% within City	12.9%	17.4%	15.2%
no, absolutely notB2		156	106	262
	% within City	80.4%	54.4%	67.4%
Total		194	195	389
	% within City	100.0%	100.0%	100.0%

$\chi^2 38.496$, df 4, p 0.000

Cramér's V 0.315

The χ^2 analysis shows that this cross-tabulation is dependent at a statistically significant level and Cramér's V shows a medium effect size.

According to these tests, the distribution of the responses to the question of nicknames (B2) is dependent on the data set so that Zagreb responses are different than the Sofia responses and the effect size of the association is medium.

B3 avoid nickname		City		Total
		Zagreb	Sofia	
yes, exactly_B3		26	7	33
	% within City	13.5%	3.6%	8.6%
yes, more or less_B3		13	8	21
	% within City	6.7%	4.2%	5.5%
something in between_B3		9	9	18
	% within City	4.7%	4.7%	4.7%
no, not reallyB3		17	31	48
	% within City	8.8%	16.1%	12.5%
no, absolutely notB3		128	137	265
	% within City	66.3%	71.4%	68.8%
Total		193	192	385
	% within City	100.0%	100.0%	100.0%

χ^2 16.516, df 4, p 0.002

Cramér's V 0.207

The χ^2 analysis shows that this cross-tabulation is dependent at a statistically significant level and Cramér's V shows a medium effect size.

According to these tests, the distribution of the responses to the question of avoiding nicknames (B3) is dependent on the data set so that Zagreb responses are different than the Sofia responses and the effect size of the association is medium.

B4 international		City		Total
		Zagreb	Sofia	
yes, exactly_B4		36	14	50
	% within City	18.1%	6.8%	12.3%
yes, more or less_B4		31	17	48
	% within City	15.6%	8.2%	11.8%
something in between_B4		27	13	40
	% within City	13.6%	6.3%	9.9%
no, not reallyB4		25	29	54
	% within City	12.6%	14.0%	13.3%
no, absolutely notB4		80	134	214
	% within City	40.2%	64.7%	52.7%
Total		199	207	406
	% within City	100.0%	100.0%	100.0%

χ^2 32.441, df 4, p 0.000

Cramér's V 0.283

The χ^2 analysis shows that this cross-tabulation is dependent at a statistically significant level and Cramér's V shows a medium effect size.

According to these tests, the distribution of the responses to the question of international names (B4) is dependent on the data set so that Zagreb responses are different than the Sofia responses and the effect size of the association is medium.

B5 date		City		Total
		Zagreb	Sofia	
yes, exactly_B5		10	10	20
	% within City	5.1%	5.0%	5.0%
yes, more or less_B5		8	4	12
	% within City	4.1%	2.0%	3.0%
something in between_B5		4	5	9
	% within City	2.1%	2.5%	2.3%
no, not reallyB5		13	25	38
	% within City	6.7%	12.4%	9.6%
no, absolutely notB5		160	158	318
	% within City	82.1%	78.2%	80.1%
Total		195	202	397
	% within City	100.0%	100.0%	100.0%

2 cells (20.0%) have expected count less than 5.

χ^2 5.125, df 4, p 0.275

The Cramér's V test is not used, as the p-value of the χ^2 test is larger than 0.05.

The distribution of the responses in this cross-tabulation is not dependent on the data set at a statistically significant level.

B6 similar		City		Total
		Zagreb	Sofia	
yes, exactly_B6		29	86	115
	% within City	14.3%	36.9%	26.4%
yes, more or less_B6		18	46	64
	% within City	8.9%	19.7%	14.7%
something in between_B6		12	15	27
	% within City	5.9%	6.4%	6.2%
no, not reallyB6		18	10	28
	% within City	8.9%	4.3%	6.4%
no, absolutely notB6		126	76	202
	% within City	62.1%	32.6%	46.3%
Total		203	233	436
	% within City	100.0%	100.0%	100.0%

χ^2 53.687, df 4, p 0.000

Cramér's V 0.351

The χ^2 analysis shows that this cross-tabulation is dependent at a statistically significant level and Cramér's V shows a medium effect size.

According to these tests, the distribution of the responses to the question of names similar within the family (B6) is dependent on the data set so that Zagreb responses are different than the Sofia responses and the effect size of the association is medium.

B7 relative		City		Total
		Zagreb	Sofia	
yes, exactly_B7		29	119	148
	% within City	14.6%	47.6%	33.0%
yes, more or less_B7		5	43	48
	% within City	2.5%	17.2%	10.7%
something in between_B7		2	6	8
	% within City	1.0%	2.4%	1.8%
no, not reallyB7		13	11	24
	% within City	6.5%	4.4%	5.3%
no, absolutely notB7		150	71	221
	% within City	75.4%	28.4%	49.2%
Total		199	250	449
	% within City	100.0%	100.0%	100.0%

2 cells (20.0%) have expected count less than 5.

χ^2 110.857, df 4, p 0.000

Cramér's V 0.497

The χ^2 analysis shows that this cross-tabulation is dependent at a statistically significant level and Cramér's V shows a large effect size.

According to these tests, the distribution of the responses to the question of commemorating relatives (B7) is dependent on the data set so that Zagreb responses are different than the Sofia responses and the effect size of the association is large.

B8 friend		City		Total
		Zagreb	Sofia	
yes, exactly_B8		4	2	6
	% within City	2.1%	1.0%	1.5%
yes, more or less_B8		4	4	8
	% within City	2.1%	2.0%	2.1%
something in between_B8		3	4	7
	% within City	1.5%	2.0%	1.8%
no, not reallyB8		13	7	20
	% within City	6.7%	3.6%	5.1%
no, absolutely notB8		170	179	349
	% within City	87.6%	91.3%	89.5%
Total		194	196	390
	% within City	100.0%	100.0%	100.0%

6 cells (60.0%) have expected count less than 5.

In this cross-tabulation, too many cells have an expected count less than 5 and thus these test values are not used. Combining response categories does not produce a cross-tabulation with satisfactory expected values.

B9 famous person		City		Total
		Zagreb	Sofia	
yes, exactly_B9		7	6	13
	% within City	3.6%	3.0%	3.3%
yes, more or less_B9		8	6	14
	% within City	4.1%	3.0%	3.6%
something in between_B9		4	4	8
	% within City	2.1%	2.0%	2.0%
no, not reallyB9		6	5	11
	% within City	3.1%	2.5%	2.8%
no, absolutely notB9		170	178	348
	% within City	87.2%	89.4%	88.3%
Total		195	199	394
	% within City	100.0%	100.0%	100.0%

2 cells (20.0%) have expected count less than 5.

χ^2 .597, df 4, p 0.963

The Cramér's V test is not used, as the p-value of the χ^2 test is larger than 0.05.

The distribution of the responses in this cross-tabulation is not dependent on the data set at a statistically significant level.

B10 fictional person		City		Total
		Zagreb	Sofia	
yes, exactly_B10		7	4	11
	% within City	3.6%	2.1%	2.8%
yes, more or less_B10		2	3	5
	% within City	1.0%	1.5%	1.3%
something in between_B10		1	6	7
	% within City	0.5%	3.1%	1.8%
no, not reallyB10		10	7	17
	% within City	5.2%	3.6%	4.4%
no, absolutely notB10		173	175	348
	% within City	89.6%	89.7%	89.7%
Total		193	195	388
	% within City	100.0%	100.0%	100.0%

4 cells (40.0%) have expected count less than 5.

In this cross-tabulation, too many cells have an expected count less than 5 and thus these test values are not used. Combining response categories does not produce a cross-tabulation with satisfactory expected values.